THE
True Light
Shining in Darkneſs,

And diſpelling the Miſts of Errour ariſing from the Darkneſs of Man's heart, &c. promoted by the Prince of Darkneſs againſt the Truth of God; in the matter of our

JUSTIFICATION:

Shewing,
That by the deeds of the Law, or Man's own Righteouſneſs, no fleſh can, or ſhall be juſtified in the ſight of God.

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The First Part.

By THO. TAYLOR, the meaneſt and unworthieſt of the Servants and Miniſters of Jeſus Chriſt; and now Paſtor to a ſmall Congregational Church in *Cambridge*.

Rom. 1. 21, 22. *Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkned; profeſſing themſelves to be wiſe, they became fools.*

LONDON,
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TO THE READER.

WHoever thou art, that Readeſt this ſmall Treatiſe upon ſo great a Subject as the matter of mans Juſtification, before God; know that thou art concerned to conſider ſeriouſly and weigh well in thy mind what is here written, without prejudice; foraſmuch as thou art the man, to whom this word is ſent, either for the informing and undeceiving thee in this matter, if thou be'ſt deceived. Or for the confirming thee in the truth and ſtrengthning thy Faith in Chriſt. If thou be'ſt already by the teachings of Gods holy Spirit, one that knoweſt him that is true, and art in him that is true even in his Son Jeſus Chriſt, 1 *Joh.* 5. 20. And we know the Son of God is come, and hath given us an underſtanding that we may know him that is true: and we are in him that is true, even in his Son Jeſus Chriſt. This is the true God, and eternal Life. *And it is immediately added:* Little Children, keep your ſelves from Idols. *And though there be many Idols in mans heart; yet this is one*

of the greateſt, and moſt dangerous, and hardeſt to be departed from; a mans own righteouſneſs, if it be, but as it were, by the works of the Law: And as we know that an Idol is nothing but the Image and Likeneſs of that which it is not: So verily; this, (mans own righteouſneſs) is nothing; a meer Imagination of Mans own heart exalted againſt God: which is not, nor cannot be in Gods ſight, and ſo it ſhould be in thine: Abominable to thee, and abhorred by thee, as it is to him, Job 15. 14, 15, 16. What is man, that he ſhould be clean? And he which is born of a Woman, that he ſhould be righteous? Behold, he putteh no truſt in his Saints; yea, the heavens are not clean in his ſight. How much more abominable and filthy is man, which drinketh iniquity like water? *And* 9. 30, 31. If I waſh my ſelf with Snow-water, and make my hands never ſo clean; yet ſhalt thou plunge me in the ditch, and mine own cloaths ſhall abhor me. *And* Luke 16. 15. And he ſaid unto them, Ye are they which juſtifie your ſelves before men; but God knoweth your hearts for that which is highly eſteemed among men, is abomination in the ſight of God. *Read therefore this ſmall Treatiſe, pray to God that thou mayeſt read it without preju-*

dice. To help thee so to do, as much as in me lieth, I declare unto thee three things, namely,

1. *That I am not ingaged in Spirit, worldly interest or design with any party now engaged, disputing and contending one against other about these matters; further than for the truths sake, and so far as the truth of the Gospel obligeth me to defend and bear witness to the same, as it may be found to lodge and dwell on the one side or on the other, in any part of it: And perhaps it will sufficiently appear that I am not of that party, that may boast much of this Doctrine which is most true in it self: and yet did not give proof and assurance of hope, that themselves are sincere and sound in the Faith of Christ. The Doctrine may be true in its self, and yet their Faith in the receiving of it be but a dead and a vain Faith; which will never save them, as* James 2. 17, 18, 19, 20. Even so Faith, if it hath not Works, is dead being alone, Yea, a man may say, Thou hast Faith, and I have Works; shew me thy Faith without thy Works, and I will shew thee my Faith by my works. Thou believest that there is one God; thou dost well: The Devils also believe, and tremble. But wilt thou know, O vain man that Faith without Works is

dead? *And ungodly men ſtill; though boaſting of the Grace of God in works, yet denying indeed the only Lord God and our Saviour Jeſus Chriſt; by turning the grace of God into laſciviouſneſs*, Jud. 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.

And too many ſuch Profeſſors we have now, (who in Spirit and Practice, Courſe of Life and Converſation practically deny, what they verbally profeſs) as they had there, Tit. 1. 15, 16. Unto the pure all things are pure: But unto them that are defiled, and unbelieving, is nothing pure; but even their mind and Conſcience is defiled. They profeſs that they know God; but in works they deny him, being abominable, and diſobedient, and unto every good work reprobate. *But let not this offend thee, for truth is truth ſtill, and will be for ever*, Hebrews 13. 7, 8. Remember them which have the rule over you, who have ſpoken unto you the word of God: whoſe Faith follow, conſidering the end of their converſation. Jeſus Chriſt the ſame yeſterday, and to day, and for ever, *Phil.* 3. 17, 18, 19, 20, 21.

Brethren

Brethren be followers together of me, and mark them which walk ſo, as ye have us for an enſample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Croſs of Chriſt; whoſe end is deſtruction, whoſe God is their Belly: And whoſe glory is their ſhame, who mind earthly things) For our converſation is in Heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt: Who ſhall change our vile body, that it may be faſhon'd like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

2. *Here thou wilt find no carnal weapons, as Oratory, enticing words of mans wiſdom, excellency of ſpeech; fierie, if not perverſe, diſputings of men of corrupt minds, and deſtitute of the truth. No reaſonings after the Fleſh and the Wiſdom of the World, which cometh to naught: But evidence and demonſtration of the Spirit, with power,* 2 Cor. 10. 3, 4, 5. For though we walk in the Fleſh, ((i. e. *in the body*;) we do not war after the Fleſh: i. e. *after the carnal mind, which is corrupt and weak.*) For the weapons of our warfare are not carnal, but mighty through God to the pul-

ling down of ſtrong holds) Caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt. 1 Cor. 2. 1, 2, 3, 4, 5, 6. And I, brethren, when I came to you, came not with excellency of ſpeech, or of wiſdom, declaring unto you the teſtimony of God. For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified. And I was with you in weakneſs, and in fear, and in much trembling. And my ſpeech, and my preaching was not with enticing words of mens wiſdom, but in demonſtration of the Spirit and of power: That your Faith ſhould not ſtand in the wiſdom of men but in the power of God. Howbeit we ſpeak wiſdom among them that are perfect: yet not the wiſdom of this World, or of the Princes of this World that come to nought.

3. *That the great truth herein declared, opened, demonſtrated and applyed; is not mine, nor of mine own; but is the truth of God in Chriſt Jeſus, miniſtred by the Spirit to the holy Prophets of old, and witneſſed by them, who ſpake not of themſelves, but as they*

were

were moved by the Holy Ghoſt, 2 Pet. 1. 21. For the Prophecy came not in the old time by the will of man: but Holy men of God ſpake as they were moved by the Holy Ghoſt. *And declared in the fulneſs of time by the Son of God, who came from the boſom of the Father*, John 1. 18. No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him. *And* John 3. 31, 32, 33, 34. He that cometh from above, is above all: he that is of the earth, is earthly, and ſpeaketh of the Earth: he that cometh from Heaven is above all. And what he hath ſeen and heard, that he teſtifieth; and no man receiveth his teſtimony. He that hath received his teſtimony, hath ſet to his ſeal, that God is true. For he whom God hath ſent ſpeaketh the words of God: For God giveth not the Spirit by meaſure unto him. *And alſo witneſſed by the Holy Apoſtles choſen of God to that end. Upon which teſtimony of the holy Prophets and Apoſtles as the Foundation, Chriſt himſelf being the Chief or Head-corner ſtone, the whole Church of God is built*, Epheſ. 2. 20. And are built upon the foudation of the Apoſtles and Prophets, Jeſus Chriſt himſelf be the chief Corner-ſtone; *ſo that he that re-*

fuſeth, deſpiſeth and rejecteth this truth in the miniſtry of us poor, weak, earthen veſſels, deſpiſeth not man but God, as Luke 10. 16. He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me. *And* 1 Theſ. 4. 8. He therefore that deſpiſeth, deſpiſeth not man, but God who hath alſo given unto us his holy Spirit. *Therefore thou art obliged to pay all honour, reverence, obedience and ſubjection to truth, becauſe it is Gods truth and not mans; and to receive the word, becauſe it is Gods word and not ours; And to receive the Word as it is indeed the word of God and not as the word of Man, is the myſtery of effectual or ſaving Faith: Whereby the Faith of Gods Elect is diſtinguiſhed from the common and temporary Faith of Hypocrites and temporary profeſſors,* 1 Theſ. 2. 13. For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that believe. *Therefore whatever infirmities thou ſeeſt or may ſee in us, and whatever temptations in our fleſh, weakneſſes, wants, neceſſities, emptineſs, nothingneſs; let not the the word*

of

of God be refuſed or deſpiſed: But receive it as if Chriſt himſelf was preſent on Earth in human ſhape to ſpeak to thee, with his own mouth, Gal. 4. 13, 14, 15, 16. Ye know how through infirmity of the fleſh I preached the goſpel unto you at the firſt. And my temptation which was in my Fleſh ye deſpiſed not, nor rejected; but received me as an Angel of God, even as Chriſt Jeſus. Where is then the bleſſedneſs you ſpeak of? for I bear you record, that if it had been poſſible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, becauſe I tell you the truth? *Therefore ask thy heart this queſtion? is this the truth of God or no? If thy heart anſwereth, No: I do not like it, nor the perſons that preach it: Then to the Law and to the teſtimony; to the holy Prophets and Apoſtles and to Chriſt himſelf; Whoſe teſtimonies are all diſtinctly recorded: and then ask thy heart this queſtion again: Dareſt thou with a ſtiff neck and uncircumciſed heart always reſiſt the Holy Ghoſt; as thy Fathers did, ſo doſt thou dare to do;* Acts 7. 51, Ye ſtiff necked, and uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt: as your Fathers did, ſo do ye. *If thou ſhouldeſt dare to refuſe all*

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the Prophets and Apoſtles who ſpake on earth, yet there is one more, who ſpeaketh from Heaven, even the Son of God himſelf, and dareſt thou refuſe him alſo? Heb. 12. 25. See that ye refuſe not him that ſpeaketh: for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven: *Conſider therefore in thy heart; that whatever we are or may be eſteemed to be, who are the poor Miniſters of Chriſt; yet though we be nothing, let the Holy Prophets and Apoſtles be eſteemed as ſomething: for they ſhall ſit upon twelve Thrones judging the twelve Tribes of* Iſrael, Mat. 19. 28. And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the Throne of his glory, ye alſo ſhall ſit upon twelve Thrones, judging the twelve Tribes of *Iſrael. And the true Church of the living God which is cloathed with the Sun, and the Moon under her feet, doth wear them, as a Crown of twelve Stars upon her head: And wilt thou trample them under thy feet?* Rev. 12. 1. And there appeared a great wonder in Heaven, a Woman cloathed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Stars:

But however though we be nothing, yet let the Son of God, Jesus Christ himself be something! For verily God the Father thinks him to be something: When he hath given him a name that is above every name, that is in Heaven, and that is on the Earth: That every Knee shall bowe and every Tongue confess to him; as Phil. 2. 9, 10, 11, 12. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every Knee shall bowe, of things in Heaven, or things in Earth, and things under the Earth; And that every Tongue shall confess, that Jesus Christ is Lord, to the glory of God the Father. Wherefore my beloved, as ye have always obeyed, not as in my presence only, but much more in my absence; work out your own Salvation with fear and trembling. *And verily he shall appear to be something at the great day when he shall come to judge the World, and before him shall be gathered all Nations*, as Matth. 25. 31, 32, 33, 34. When the Son of man shall come in his glory, and all the Holy Angels with him, then shall he sit upon the Throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a Shepherd divideth

eth his Sheep from the Goats: And he ſhall ſet the Sheep on his right hand, but the Goats on his left. Then ſhall the King ſay to them on his right hand, Come ye bleſſed of my Father, inherit the Kingdom prepared for you before the foundation of the World. *And thou thy ſelf alſo muſt appear before his judgment ſeat,* 2 Cor. 5. 10, 11. For we muſt all appear before the Judgment ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whither it be good or bad. Knowing therefore the terror of the Lord, we perſuade men; but we are made manifeſt unto God, and I truſt alſo, are made manifeſt in your Conſciences. *And* Rev. 6. 15, 16, 17. And the Kings of the Earth, and the Great men, and the Rich men, and the Chief Captains, and the Mighty men, and every Bond-man, and every Free-man hid themſelves in the Dens, and in the Rocks of the Mountains; And ſaid to the Mountains and Rocks, Fall on us, and hide us from the face of him that ſitteth on the Throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who ſhall be able to ſtand? *And* Rev. 20. 12, 13, 14, 15. And I ſaw the dead, ſmall and great, ſtand before

God

God; and the books were opened: And another book was opened, which is the book of Life: and the dead were judged out of those things which were written in the books, according to their works. And the Sea gave up the dead which were in it; and Death and Hell delivered up the dead which were in them: And they were judged every man according to their works. And Death and Hell were cast into the Lake of Fire: This is the second Death. And whosoever was not found written in the Book of Life, was cast into the Lake of Fire. *And this day will come as a Thief in the night*, 2 Pet. 3. 10. But the day of the Lord will come as a Thief in the night; in the which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the Earth also with the works that are therein shall be burnt up. *And* Rev. 22. 11, 12. He that is unjust, let him be unjust still: And he which is filthy, let him be filthy still: And he that is righteous, let him be righteous still: And he that is holy, let him be be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. *Well then Reader, whoever thou art; know that the word* Kingdom *is*

good

good Seed, and the Sower *is the Son of man*, Matth. 13. 37. He anſwered and ſaid unto them, He that ſoweth the good ſeed, is the Son of man, *We are but his under-Servants, to miniſter from him this good ſeed, and our great Lord is able to bleſs the ſeed ſown though we be nothing, as* 1 Cor. 3. 5, 6, 7, 8. Who then is *Paul*, and who is *Apollos*, but Miniſters by whom ye believed, even as the Lord gave to every man? I have planted, *Apollos* watered: but God gave the increaſe. So then, neither is he that planteth any thing, neither he that watereth: But God that giveth the increaſe. Now he that planteth, and he that watereth, are one: And every man ſhall receive his own reward, according to his own labour. *With* 2 Cor. 9. 10. Now he that miniſtreth ſeed to the ſower, doth miniſter bread for your food, and multiply the ſeed ſown, and increaſe the fruits of your righteouſneſs. *And the ground into which we muſt ſow this ſeed is the heart, tho' thro' the ear*, Matth. 13. 9. Who hath ears to hear, lethim hear. *The good ground is the good and honeſt Heart: The Lord make thine ſuch; and then there will be good fruit brought forth with patience and to perfections, though in different meaſures and degrees, as*, Matth. 13. 23. But he that received

ceived seed into the good ground, is he that heareth the Word, and understandeth it, which also beareth fruit, and bringeth forth some an hundred-fold, some fifty, some thirty. *Luke* 8. 15. But that on the good ground, are they which in an honest and good heart having heard the word, keep it, and bring forth fruit with patience. *To thy salvation and God's glory which the Lord grant unto thee: And pray for us his poor Ministers and Servants, and particularly for the meanest and most unworthy of them all,*

thy Servant for Christs sake

in the Work of the Gospel,

Tho. Taylor.

To

To my many Worthy and Beloved Friends of divers Congregations in and about the City of London ; *the Town of* Hackney, *and other Towns, within and without the Lines of Communication, where I have occaſionally Preached this Goſpel : Grace and Peace.*

MOST Dear and Pretious Friends; Pretious I ſay, for the late Pretious Faith obtained by you, with us, 2 Pet. 1. 1. Simon Peter, *a Servant and an Apoſtle of Jeſus Chriſt, to them that have obtained like pretious Faith with us, through the righteouſneſs of God, and our Saviour Jeſus Chriſt*: By which Faith, the very Faith of Gods Elect, Chriſt is pretious indeed to you, 1 Pet 2. 7. *Unto you therefore which believe he is pretious : But unto them which be diſobedient, the ſtone which the builders diſallowed the ſame is made the head of the corner:* when to others a ſtumbling ſtone ; even to them

them that ſtumble at the word being diſobedient: Your Names are too many to be prefixed to this ſhort Epiſtle, and beſides in the matter of truth I like not to go to the Poll, as if truth needed a Muſter-roll of names to carry the voice againſt ſuch as are the oppoſers of it. It is enough that Chriſt hath a few names in *Sardis*, who have not defiled their Garments, and which ſhall walk with him in white, for they are worthy: It matters not how many the names of others in *Sardis* were, *Rev.* 3. 4. *Thou haſt a few names even in Sardis, that have not defiled their Garments: and they ſhall walk with me in white: for they are worthy.* It is enough that wiſdom is juſtified of her Children: When true Wiſdom neither in *John Baptiſt* the forerunner, who was greater than all the Prophets; nor in Chriſt the Head and Lord of them all, could have a teſtimony from an evil and adulterous Generation: Or if they had any thing like it for a time, they quickly recanted and recalled it, *Mat.* 11. 16—19. *But whereunto ſhall I liken this Generation? It is like unto Children ſitting in the markets, and calling unto their fellows. The Son of man came eating and drinking, and they ſay, Behold, a man glutonous and a wine bibber, a friend of Publicans*

and

and ſinners: But wiſdom is juſtified of her Children. And *John.* 5. 35. *He was a burning and a ſhining light: And ye were willing for a ſeaſon to rejoyce in his light.*

I have been greatly refreſhed and comforted in you all, by the grace of God, bringing Salvation to you, and which ye have not received in vain: But as ye have heard him and been taught of him, as the truth is in Jeſus Chriſt; this grace hath taught you effectually to deny ungodlineſs and worldly luſts, and live ſoberly, righteouſly and godly in this preſent World, looking for that bleſſed hope and the glorious appearing of the great God and our Saviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all iniquity and purifie unto himſelf a peculiar People zealous of good works: And am ſtill comforted in the remembrance thereof. And that theſe poor labours of mine in the Miniſtry of this Goſpel hath had any effect upon your Souls, either in drawing you to Chriſt, or confirming or comforting you in Chriſt at any time, is and will be my rejoycing above all the eſteem I have in your hearts, and all the help I have received from your hands by your Free, Kind, Liberal miniſtring to my neceſſities from time to time; and that

my

my temptation which was in the Fleſh through theſe neceſſities and wants and reproaches for Chriſts ſake ye deſpiſed not, but received me and embraced me, (I will not ſay) as an Angel of God, or even as Chriſt Jeſus; But one far greater than I can own my ſelf to be: I can truly ſay I have rejoyced much more becauſe of the Grace of God given to you, than in all the gifts to me; though I had need of them all, and do acknowledge them to be more and greater, than I am worthy of: But Chriſt is worthy, for whoſe ſake only ye have counted me ſo, *Mar.* 9.4. *And whoſoever will offend one of theſe little ones that believe in me, It is better for him, that a milſtone were hanged about his neck, and he were caſt into the Sea.* And though I put not your names to this my Book, for reaſons above mentioned, yet I hope they are all of them in the Book of Life. And this ſmall Treatiſe, which is but a taſte of ſome more that may follow in due time, if the Lord pleaſe; I do more eſpecially Devote and Dedicate to the Uſe and Service of you all and yours; not doubting that whither I live or die, you will find out it, or it will find out you by ſome providence or other: I ſay I Dedicate it to you; not for Patronage or Protection; but for Debt: for

it is much due to you who have been my fellow helpers in the Goſpel, ſome of you for many years. And two things I have to ſay to you all and leave here upon record as the greateſt teſtimony of my thankfulneſs, love and care to and for you in the Lord. Namely,

Firſt, That you beware and take heed of of a looſe converſation, and that ye uſe not your liberty at any time, or in any thing for an occaſion to the Fleſh, or to the World; *For we are not debtors to the Fleſh, to live after the Fleſh; for if ye live after the Fleſh ye ſhall die, but if ye by the Spirit do mortifie the deeds of the body, ye ſhall live,* Rom. 8. 12, 13. And *Jam.* 4. 4. *Ye Adultereurs and Adultereſſes, Know ye not that the Friendſhip of the World is Enmity againſt God? Whoſoever therefore will be the friend of the World is the enemy of God,* 1 John 2. 15. *Love not the World, neither the things that are in the World. If any man love the World, the love of the Father is not in him.* 16. *For all that is in the World, the Luſt of the Fleſh, and the Luſt of the Eyes, and the Pride of Life, is not of the Father, but is of the World.* 17. *And the World paſſeth away and the Luſts thereof: But he that doth the will of God, abideth for ever.*

The

The power of Chriſt's Death is within you, therefore let your Old Man be crucified with Chriſt: That henceforth ye may not ſerve Sin; and let the World be crucified to you and you unto it, otherwiſe you cannot glory truly in the croſs of Chriſt, *Gal.* 6. 14, 15. *But God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is crucified unto me, and I unto the World. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.* You cannot be alive with Chriſt through Union with him; but you muſt be dead, and die continually both to Sin and to the World, *Rom.* 6. 1. *What ſhall we ſay then? Shall we continue in ſin, that grace may abound?*

Secondly, That you ſhine as lights in the World, and be as the Sons and Daughters of God; without rebuke in the midſt of a crooked and perverſe generation holding forth the word of Life, that I may rejoyce in the day of Chriſt, that I have not run in vain, neither laboured in vain, *Phil.* 2. 14, 15, 16. *Do all things without murmurings, and diſputings: That ye may be blameleſs and harmleſs, the Sons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine,* (or ſhine ye)

as lights in the World: Holding forth the word of life; that I may rejoyce in the day of Chriſt, that I have not run in vain, neither laboured in vain. And our Lord hath ſaid, *Matth. 5. 16. Let your light ſo ſhine before men, that they may ſee your good works and glorifie your Father which is in Heaven.* If the time will come when ye ſhall ſhine forth as the Sun in the Kingdom of your Father, Math 13. 43. *Then ſhall the righteous ſhine forth as the Sun, in the Kingdom of their Father. Who hath ears to hear let him hear.* Surely ye ſhould ſhine as lights more in this State of imperfection, and whilſt you are in this World; and thereby ſhow you are not of it, *Rev. 22. 14. Bleſſed are they, that do his commandments, that they may have right to the tree of Life; and to enter in through the Gates of the the City. 15. For without ar Dogs, and Sorcerers, and Whoremongers, and Murderers, Idolaters and whoſoever loveth and maketh a lie.*

To

To the Church or Congregation which is at Cambridge ; *unto which I ſtand as a Paſtor or Overſeer in the Faith, Fellowſhip and Order of the Goſpel of our Lord Jeſus Chriſt: And to many others my Conſtant or Occaſional hearers, of whom I am perſwaded ſuch things as do accompany Salvation. Bleſſed be God,*

Dearly Beloved,

I Do greatly rejoyce in you all, as my crown and my joy in the Day of Jeſus Chriſt: And though I cannot ſay of you all, that I have begotten you by the Goſpel ; no, bleſſed be God that you were in Chriſt before my coming amongſt you, and that others labours were bleſt for that end to you ; yet this alſo I can ſay of ſome of you, now in the Church, and of others not yet joyned to it ; that I have begotten you through the Goſpel unto Jeſus Chriſt, and that you are the ſeal of my Miniſtry, and the proof of Chriſt ſpeaking in me, and by my Miniſtry unto your Hearts effectually ; yet in you all and concerning

every one of you; I do rejoyce in three things, Namely,

1. Your Election of God known of us, and manifeſtly appearing in you by the Sanctification of the ſpirit unto Obedience and ſprinkling of the Blood of Jeſus Chriſt, as 1 Pet. 1. 2. *Elect according to the foreknowledg of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt*, and 2 Theſ. 2. 13, 14. *But we are bound to give thanks alway to God for you, bretkren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth: Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.*

2. Your abiding in the Truth, and the Truth abiding in you, and that you ſtand faſt both in the Faith and love of the Truth that you may be ſaved: When ſo many have departed from the Faith, giving heed to ſeducing ſpirits, and are, (as is to be feared,) given up to ſtrong deluſion to believe a lie, that they all might be damned who believed not the Truth, but had pleaſure in unrighteouſneſs: as, 1 *Tim.* 4. 1, 2 *Theſ.* 2. 11, 12. Which ſheweth the unction of the holy one to be in you, as 1 *John* 2. 20. 21. *But ye have*

have an unction from the holy One, and ye know all things: I have not written unto you, because ye know not the truth: But because ye know it, and that no lie is of the truth; and again, v. 26, 27. *These things have I written unto you, concerning them that seduce you: But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: But, as the same anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in him*, 28. *And now, little Children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.* And in this I do rejoyce, and will rejoyce in and over you all, your stedfast, abiding and walking in the Truth, when there are so many deserters, as 2 John 1. *Whom I love int he truth: and not I only, but also all they that have known the truth, for the truth sake which dwelleth in us, and shall be with us for ever.* And 3 John 4. *I have no greater joy than to hear that my Children walk in truth*; and again, John 8. 31, 32. *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my Disciples indeed: And ye shall know the truth, and the truth shall make you free.*

3. Your order in the Faith and fellowſhip of the Goſpel as a Church, which appeareth in your profeſſed and declared ſubjection to the Government which Chriſt hath ſet in his Church, and that becauſe it is Chriſts appointment, that ſo it ſhould be, and his Spirit works in you, that willing and ready ſubjection and obedience, as a fruit of your Faith, upon which dependeth and followeth, that bleſſed Peace that ye now have, both in your own Conſciences, and among your ſelves; it's propheſied of Chriſt, Iſa. 9. 7. *Of the encreaſe of his government and of his peace there ſhall be no end; upon the throne of David and upon his kingdom, to order it, and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever:* This belongs to the Kingly Office of Chriſt, to whom only it appertaineth to give and appoint Laws for his Church, and they muſt not appoint Laws for themſelves; nor can Man, or any ſort of Men in the World, appoint or give Laws to the Church of Chriſt, 'tis Chriſt prerogative Royal, and he alone ſits and rains as King in *Zion*, as Pſ. 2. 6. *Yet have I ſet my king upon my holy hill of Zion.* Now this Government which Chriſt hath ſet in his Church, is by a Faithful and approved Miniſtry, as Paſtors and Teachers, freely choſen by the whole Church according

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to Christs mind, and rightly set over them in the Lord as he hath appointed them to be, *Ephes.* 4. 11, 12, 13. And being so set, as *Acts* 14. 23. The Church and all the Members are to obey such, and to have them in high esteem for their works sake, and to be subject unto them; in the true light and conduct of the word, shining in their Ministry; and therefore they are called Stars and Angels, or Messengers, from the Ministerial light and conduct they give to the Church from Christ himself, the Sun of Righteousness, and the Angel of the Covenant; as Rev. 1. 20. *The mystery of the seven stars which thou saweſt in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou saweſt, are the even Churches.* The Churches therefore I say, are to be subject to them, and to obey them in the light of Truth shining in their Ministry from Christ the head, as the Stars do shine in the Firmament with their lesser lights all borrowed from the Sun; and for the proof of this let these Scriptures be considered and well weighed, Heb. 13. 7, 8. *Remember them which have the rule over you, who have spoken unto you the word of God: whose Faith follow, considering the end of their conversation,*

on. *Jesus Christ the same yesterday, and to day, and for ever.* And again, v. 17. *Obey them that have the rule over you, and submit your selves: for they watch for your souls, as they that must give an account: that they may do it with joy, and not with grief: for that is unprofitable for you.* And 1 Tim. 5. 17, 18, 19. *Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the Ox that treadeth out the corn: and, The labourer is worthy of his reward. Against an elder receive not an accusation, but before (or under) two or three witnesses.* Where the rule of the Ministry is secured of the double honour of Maintenance and Reverence, and 1 Thes. 5. 12, 13. *And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly for their work's sake.* And *be at peace among your selves.* This is the order and Government which Christ hath set in his Church; upon which their peace doth depend: And where this Government of Christ is not submitted unto, and kept, but is rejected and broken, there is an end of Peace; there followeth nothing but confusion, and every evil work

as *James* 3. 16. To prevent which Christ hath set Order and Government in the Church, yea in all the Churches of Christ; as 1 *Cor.* 14. 33. As it is in a Mans Heart, if the Government of Christ be not there, if Christ ruleth not there by his Word and Spirit, there is no Peace to that Man; There is no Peace saith my God to the wicked: Even so it is in a Church; if Christs Goverment be not there, there is no Peace, but strife and bitter envying, confusion and every evil work. And I will therefore Rejoyce, and do Rejoyce in this, concerning you all beholding and seeing your order, and the stedfastness of your Faith in Christ, as Col. 2. 5, 6. *For though I be absent in the flesh, yet am I with you in spirit, joying and beholding your order, and the stedfastness of your faith in Christ. For this order floweth from the stedfastness of your Faith in Christ* (as the breach of it in others doth emerge from the unstedfastness of their Faith.) *As ye have therefore received Christ Jesus the Lord, so walk ye in him,* v. 7. *Rooted and built up in him and stablished in the faith as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you:* Keep therefore and hold fast this Faith and order, and this will be your wisdom and understanding in the sight

of all Men, as *Deut.* 4. 5. *Epheſ.* 5. 17, 18, 19, 20. And this is the ſalt or true wiſdom commended to us by Chriſt himſelf, which will preſerve you in purity and peace, and keep you from Corrupting; as Mark 9. 50. *Salt is good: but if the ſalt have loſt his ſaltneſs, wherewith will you ſeaſon it? Have ſalt in your ſelves, and have peace one with another.* And this, as it is, and will be your glory, ſo it will be our rejoycing in the Day of Chriſt, *Heb.* 13. 17, And 1 *John* 2. 28. That we (*i. e.* we your Elders and Miniſters,) may rejoyce in the Day of Chriſt. As ye have therefore obeyed, and in a great Conflict and Tryal of your Faith and Patience, have teſtified your obedience to the Truth through the Spirit; So I beſeech you work out your own Salvation, with fear and trembling: For it is God that worketh in you both to will, and to do, of his good pleaſure: *And be in nothing terrified by your adverſaries: which is to them an evident token of perdition; but unto you of ſalvation, and that of God. For to you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake; Having the ſame conflict which ye ſaw to be in me,* Phil. 1. 28, 29. Now whether I live or die whether I be preſent in the body and ſo abſen

abſent from the Lord, or whether I be abſent from the body, that I may be preſent with the Lord; ſtand faſt in one Spirit, with one mind, ſtriving together for the Faith of the Goſpel; and ſo fulfil ye my joy, that ye be like minded, having the ſame love, of one accord, and of one mind. And the God of peace ſhall be with you, and ſhall bruiſe Satan under your Feet ſhortly; and ſhall make thoſe, *that ſay they are Jews and are not*; but are the ſynagogue of Satan, *to come and worſhip before you feet, and to know that he hath loved you*, as Rev. 3. 8, 9. Amen.

THE
True Light
In the matter of our
Justification before GOD.

Rom. 3. 20.

Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledg of sin.

THIS Text is an Epiphonema or closing speech, wherein the holy Apostle *Paul* gives us the just and right conclusion or result of the whole matter, with respect to Mans justification before God, and doth Peremptorily determine in the negative, that by the deeds or works of the Law, no flesh can or shall be justified in his sight, and brings it in with the illative note *therefore*, as the undeniable consequence and true result of his whole Argument in the two foregoing Chapters, where-

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in he hath fully proved, as he saith, *v.* 9. of this chap. that Jews and Gentiles are all under Sin.

1. The Gentiles he clearly proves in the first Chapter to be under Sin, in that when they *knew God*, or might have known him by the light of Nature in his works of Creation and Providence, as *Rom.* 1. 19, 20. they did not glorifie him as God, but contrary to the light of nature, debased and changed the glory of the incorruptible God, *into the Image of corruptible Man*, v. 23, 24, 25. Had they but used their poor dim light of nature aright, to have paid some suitable Veneration to the glory of the Godhead, in worshiping of him, they might have escaped many vile affections and actions amongst themselves: For which they could not so much as pretend light or nature, and of the wickedness or danger whereof they could not so much as pretend ignorance but as a punishment of their impiety towards God, *God gave them up to vile affections and unseemly actions amongst themselves*, as v. 26, 27, 28, 29, 30, 31, And these Sins they not only committed against the light of nature but delighted in, though convicted in their own Conscience that the issue thereof could be no less than eternal Death and

Damna-

Damnation, as v. 32. *Who knowing the judgment of God*, &c.

So severely, but justly doth God punish wilful Idolatry and false worship, a Sin against the first Table, by giving such a person or People up to all manner of Sins, and most horrible lusts, and abominable practices, even against Human Nature to their own Destruction: Nothing being more righteous and just, than that they who will not give unto God the glory of his own worship, should be given up of God to work their own Damnation and Destruction, see 2 *Thes.* 2. 10, 11, 12.

2. The Jews he as clearly proves to be under Sin in the second Chapter; For whereas they rested in the law and made their boast of God, as *Rom.* 2. v. 17, 18, 19, 20. yet they transgressed that law, which they so much boasted of, and through transgressing thereof, dishonoured God and caused his name to be blasphemed amongst the Gentiles, as v. 21, 22, 23. And therefore the Jews as well as the Gentiles are left without excuse, and the mouth of them both equally stopped, being become guilty before God. The Gentiles by Sinning without law, yet against the light and law of Nature, as *Rom.* 1. 20. 32. &c. The Jews by Sinning under the law, and whilst

whilst they judged the poor Gentiles, became more obnoxious and inexcusable themselves, in that they did the same or worse things, as *Rom.* 2. v. 11, 12. And therefore both Jews and Gentiles are all under Sin and Condemnation, and that by the law: The Gentiles by the light and law of nature, and the work of it written in their Hearts, *Rom.* 2. 14, 15, 16. And the Jews by the law written in tables of Stone by Gods own hand, and given unto them by *Moses* at mount *Sinai*, which law was added by reason of Sin, and Sin in the Jews taking occasion by the commandment, became exceedingly more Sinful in them who were Jews by nature, than in the Gentiles, as being against more clear light and greater Obligations, than the poor Gentiles were indulged with. And thus is fulfilled the design of God by *Moses* in giving the law, which was not that any Man should be justified and obtain righteousness and life thereby; but that the offence against it might so much the more abound and be made to appear. And Man be instructed from the desperateness of his case and the utter impossibility ever to get righteousness and life by works and the law, to seek it only by Grace and Faith in Jesus Christ, as *Rom.* 5. 20, 21. This

positi-

position being already proved, that Jews and Gentiles are all under Sin, *Rom.* 3. 9. the Apostle doth further confirm by a text out of the old Testament, *Rom.* 3.— 19. where he concludes that quotation. Now we know that whatsoever the law saith, it saith to them that are under the law, intimating that the Jews must needs be concerned in this charge as well as the Gentiles: And that the Prophets of the old Testament, did plainly declare and confirm this truth, that by the works of the law, no flesh should be justified: For both *David* and *Esaias*, whose words these are, (if they would have understood them) in saying, *there is none righteous, no not one, there is none that understandeth; there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable; there is none that doth good, no, not one*, &c. do both testifie from God by whose Spirit they speak; that in the sight of God all Men are Sinners and transgressors, by the law, both Jews and Gentiles, and that there is not one righteous Man by the works of the law, in the whole World. (for Jew and Gentile comprehended the whole world.) And if so, and this be true, that Jews and Gentiles are all under Sin, and that there is not one righteous Man by the works of the

law

law in Gods ſight, then it follows as a neceſſary conſequence, that by the works of the law there ſhall no fleſh be juſtified. Therefore we conclude, *&c.*

And thus I have done with the context.

In the text it ſelf we have a great foundation truth or point of Doctrin ready prepared to our Hand, in words which the Holy Ghoſt teacheth, together with the reaſon of it; And therefore we ſhall take the point, as it lieth in the Text, *&c.*

That by the works of the law, there ſhall no fleſh be juſtified in the ſight of God.

The truth of this doctrin is expreſly teſtified alſo, Pſal. 143.2. *For in thy ſight ſhall no Man living be juſtified*, i. e. by his own works and righteouſneſs, for otherwiſe there were then, and are now many Men juſtified in Gods ſight by the free Grace of God through Faith in Jeſus Chriſt.

And again, *Gal.*2.16. *Knowing &c.* For the opening this poſition or point of Doctrin we ſhall take it into parts, and Enquire

1 Who or what is meant by (*Fleſh.*)

2 What is meant by (*Juſtified.*)

3 What is mean by (*the works of the law.*)

1 What is meant; Or, What we are to underſtand by (*Fleſh*) οὐ πᾶσα σὰρξ. not any Fleſh, or as it is Tranſlated, (*no Fleſh.*)

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In anſwer whereunto, (*Fleſh*,) is ſometimes taken in Scripture, for the Human Nature ſeparate from the ſinfulneſs thereof, ſo John 1. 14. *And the word was made fleſh*, καὶ ὁ λόγος σὰρξ ἐγένετο. Fleſh is here put for the Human Nature ſeperate from Sin as *Adam* had it in the ſtate of innocency. And Chriſt the ſecond *Adam* took it in the Womb of the *Virgin Mary*, and *Heb.* 10. 20. Through the vail, *i. e.* his Fleſh, put for the whole Human Nature, which was a vail to his Godhead, and which he offered upon the Croſs, for our Sins and ſo conſecrated a new and living way for us into the Holieſt, *i. e.* Heaven it ſelf.

And though in propriety of Speech, the Fleſh or Body is but a part of the Human Nature; the Spirit or Soul being the other and more noble part, yet is by a figure Synechdoche, put for the whole, as 1 *Peter* 2. 24. where Chriſt is ſaid, *to have born our ſins in his own* (body) *on the tree*: *Body* is there put for the whole Human Nature, and ſo the Soul or Spirit is alſo ſometimes put, as Iſa. 53. 10. *When thou ſhalt make his Soul an offering for Sin*; yet 'tis manifeſt both Soul and Body were offered for Sin, and the Soul of Chriſt is there put for both; but in this ſenſe of the Human Nature ſeparate from Sin, the word

Fleſh

Fleſh is not to be underſtood in this Text. And therefore,

2. Fleſh is alſo, and indeed moſt frequently, put for the Human Nature as it is corrupt and depraved by Sin ſince the fall of the firſt *Adam*, and ſo *Rom.* 8. 3. where the law is ſaid to *become weak through the* (*Fleſh*,) *i. e.* Mans Nature now corrupted by Sin; and ſo not able to riſe up unto that true and perfect holineſs, which the law doth require. And in this ſenſe the word *Fleſh* is to be taken and underſtood in the text. *Shall not any fleſh, or ſhall no fleſh be juſtified*, i. e. no Man that is a Sinner and corrupted by Sin, as all Men now are by Nature: And there is a kind of vehemency in the expreſſion: The Holy Ghoſt thereby caſting a holy contempt upon Man that is called Fleſh, *i. e.* an unclean and a corrupt thing, ſo *Elipbaz* in Job 15. 14, 15, 16. *What is Man that that he ſhould be clean*, &c. And *thus ſhall no fleſh be juſtified*, i. e. no Man, no Perſon of Mankind, Man, Woman nor Child.

2ly. What its meant? And what is to be underſtood by the word *juſtified* δικαιωθήσεται? Shall no Fleſh, (be juſtified?)

In anſwer hereto, 1. To be juſtified in the proper ſignificancy and notion thereof is to be made righteous, to become righteous or to ſtand

ſtand righteous before God, *juſtificari* is *juſtum fieri*, to be juſtified, is to be made or to become righteous; and ſo to ſtand a righteous Perſon in Gods ſight: It is a foreinſick term, and here is an alluſion to courts of Judicature amongſt Men, wherein the perſon arraigned, is in the iſſue of the Plea, either Condemned, *i. e.* found Guilty, and then we ſay ſuch a Man is caſt, that is, in his Plea; or elſe is acquited and diſcharged, and ſo juſtified in the ſight of the Court as an Innocent and righteous perſon, and ſo he is ſaid to ſtand, as *Pſam* 130. 3. And therefore it is added, *in his ſight*, to ſhew, that whatſoever Man may be in his own ſight, or in the ſight of other Men like himſelf, yet in Gods ſight no fleſh ſhall or can be juſtified by the works of the law. And as in Condemnation there are two things, Firſt, a fixing of the Guilt, and therefore we ſay, when a perſon is found guilty, he is condemned, ſo Rom. 3. 19. *That every mouth may be ſtopped, and all the world become guilty before God.*

2ly. A binding or Obligation unto the puniſhment, which is Death, and therefore we ſay of a Criminal when he is brought in guilty, that he is a dead Man, becauſe the obligation unto puniſhment, is now fixed upon

on him, and he must inevitably suffer death, which is the punishment due to his offence.

So on the other hand, there are two things implyed in Justification; first a just discharge and acquitment from the guilt of Sin; he that is justified is not guilty in Gods sight, his Sin is not imputed to him; and *Ps.* 32. 1, 2, where *David* describeth the blessedness of a justified person; saying, *Blessed is he whose Transgression is forgiven, whose Sin is covered, unto whom the Lord imputeth not iniquity.*

3ly. There is also a dissolving and making void, and null the Obligation unto punishment; so that a justified person is no more in danger of that death which is the wages of Sin, nor of the curse of the law and the infinite and eternal wrath of God, which is the punishment due to Sin, to every Sin, the least Sin as well as the greatest; therefore as Condemnation is called *Death*, because of the Obligation unto punishment, so justification is called *Life*, because of the dissolving and making void that Obligation: So *John* 5. 24. where the believer is said *to be passed from death to life*, i. e. from a state of Condemnation which is Death, to a state of Justification which is Life; and *Rom.* 5. 18. It is called *justification of Life.* And upon that account 'tis Written, *the just shall live by Faith,*

Faith, i. e. be juſtified by Faith, for juſtification is his life.

3ly. But there is yet ſomewhat more implyed in this word *Juſtified*, and that is a poſitive righteouſneſs anſwering to the perfection of the holy law of God in the utmoſt extent and demand of it; for though *non* imputation and pardon of Sin makes a Man no more a Sinner nor guilty before God, yet to make him a righteous perſon in Gods ſight, there muſt of neceſſity be a poſitive righteouſneſs; for as it cannot conſiſt with the perfect juſtice of God, to juſtifie a Man without righteouſneſs, ſo it cannot conſiſt with his veracity and juſtice to juſtifie any Man without a perfect righteouſneſs, ſuch as is commenſurate and adequate to the perfection of his law, for otherwiſe the law ſhould be made void even by faith it ſelf contrary to *Rom.* 3. 31. And to ſpeak with holy reverence, as it is impoſſible for God to lie, ſo it is as impoſſible for him to be unjuſt, which he ſhould be, ſhould he juſtifie any Man by an imperfect righteouſneſs; it is therefore a fooliſh, vain and wicked imagination in any perſon to think or affirm that a Man may be juſtified in Gods ſight without a perfect righteouſneſs; and this I may be bold to ſay from the clear light of Gods holy word, that he which hath not a bet-

better righteouſneſs than his own, neither is, nor ever ſhall be juſtified in the ſight of God; and whoever he be who affirms the contrary, let him anſwer it; for ſure I am, *the judgment of God is according to truth,* as it is written *Rom.* 2. 2. and again, Rom. 3. 4. *Let God be true and every Man a liar that thou mighteſt be juſtified in thy ſayings, and mighteſt overcome when thou art judged.*

3. What is here meant and what are we to underſtand by the *deeds* or works *of the law*?

Anſ. ἐξ ἔργων νόμου By the needs of the law, of, or by, or upon the account of the deeds of the law. ἔργων works, operations or deeds do imply all ſorts of works, deeds or operations, Internal and External.

1 There are internal deeds and operations, deeds of the mind and of the ſpirit within, works of the inward Man; wherein the inward faculties of the Soul, the Mind, the Conſcience, the Underſtanding, the will and affections are operative and working in the ſight of God; before whom our ſpirits are naked and bare, *Heb.* 4. 13. And there are internal vertues and habits, and theſe are operative within, and the holy law of God is Spiritual and reacheth the inward Man, yea, the very thoughts and imaginations of the Heart and than inward diſpoſition, enclination

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and habits, Rom. 7. 7. *I had not known lust, if the law had not said, thou shalt not covet.*

2. There are external deeds, the outward actions and deeds and operations of the light and Conversation which should all be regulated and are judged by the law, which is the rule of righteousness, to the inward and to the outward Man; to the inward frame of Heart, with all the Imaginations, Thoughts, Principles, Habits, Affections, Intentions and Designs thereof; and to the outward Man in all a Mans external Actions, words and deeds, together with the nature and tendency of them, whether they be good or evil, true or false, sincere or feigned, so *Acts* 5. 3, 4, 9. and *Acts* 8. 20, 21. 2 *Chron.* 25. 2. *Ezek.* 33. 31, 32.

So that by the *deeds of the law*, we are to understand all the inward qualifications and inherent virtues and goodness of a Mans Heart, together with all the external actions of his life done in the utmost conformity and Obedience to the law, that Man can reach unto; by these deeds of the law whether internal or external, there shall no flesh be justified in his sight.

Quest. But the greater question is, what law is here meant? whether the Ceremonial law only, or the Moral law also? Those that are unsound in the Doctrin of Justification, do contend

contend that by the law here, is only meant the Ceremonial law. And that the Apostle *Paul* here and in other places contending with the Jews in this point of Justification, speaketh only of the Ceremonial law, and so far they yield that by the works of the Ceremonial law indeed no flesh shall be justified, but the works of the Moral law are not here excluded from the matter of Mans justification; insinuating thereby, that a Man may be justified in Gods sight by good works done in conformity and obedience to the Moral law.

Ans. In answer whereunto we do affirm and shall plainly prove, that not the Ceremonial law only, but the Moral law also, yea mainly and principally is meant by the Apostle. And that law unto the works or deeds whereof justification in the sight of God is denied to every Man, is the Moral law and not the Ceremonial law only, though it be true also of the Ceremonial law. And this we prove by two Argumenrs,

1 *Argument*; It is most plain from the context v. 19. That it is the same law by which every mouth is stopped, and all the World become guilty before God. Now the Gentiles could not have their mouth stopped and become guilty before God by the Ceremonial law: For the Gentiles had no knowledg of

the Ceremonial law, neither could they; there being nothing in the light or law of nature, directing them to any such law; nor were the Gentiles under any Obligation unto that law; otherwise than as any of them were proselytes to the Jewish Church, neither could their Consciences either accuse or excuse them in observing or not observing the Ceremonial law, they could have no Conscience of Sin in that respect, for where no law is there is no Transgression: But the Moral law, *they having the work of it written in their Hearts*, as *Rom.* 2. 14, 15. did bind the Consciences of the very Gentiles, and did leave them without excuse before God, as hath been already proved, *Rom.* 1. 19, 20, 21. to the end of the Chap. So that it is the Moral law only by which every mouth is stopped and all the World, *i. e.* both Jew and Gentile are become guilty before God. And therefore it is not the Ceremonial law only, but the Moral law principally of which the Apostle speaks when he saith as in the Text; by the works of the law there shall no flesh be justified in his sight.

2 *Argu.* It is also as plain from the latter part of this Text, that it is the same law by which is the knowledg of Sin: For so the A-

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poſtle brings it in immediately and in one and the ſame breath; *For by the law is the knowledg of Sin*; therefore whilſt the Apoſtle ſaith, by the deeds of the law ſhall no fleſh be juſtified in his ſight, and then addeth, that by the law is the knowledg of Sin, it is plain, what law he meaneth: Namely, the ſame law by which is the knowledg of Sin.

Now the knowledg of Sin is not by the Ceremonial law; for though in the Ceremonial law, there is an acknowledgment of Sin; in that all the ſacrifices, waſhings and typical ſervices, did take it for granted, and every Man attending the ſervices of that law did (*ipſo facto*), acknowledg himſelf a Sinner, or elſe to what end was his Sacrifice if he had no Sin to be purged? Yet the Ceremonial law neither did nor could convince the Conſcience, and ſhow a Man wherein he had Sinned; for this is the peculiar work of the moral law, and the light thereof ſhining in the Conſcience, and ſo the Apoſtle, *Rom.* 7. 7. *Nay, I had not known ſin but by the law: For I had not known luſt except the law had ſaid, thou ſhalt not Covet*: Now the law which ſaith thou ſhalt not covet, is not the Ceremonial law, but the moral law, as *Exod.* 20. 17. And therefore the Text muſt be interpreted and underſtood, not of the Cere-

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monial law only but also and more especially of the moral law, for as much as by this law, is the knowledg of Sin, and by this law every mouth is stopped, and all the World become guilty before God. So that Justification in the sight of God is denied to Man not only by the deeds of the Ceremonial law, but also by the deeds of the moral law: And a Man can no more be justified now by good works, either Internal, or External, or both, done in obedience and conformity to the moral law, than the Jews then were by their observances of the Ceremonial. And as it became Sin in the Jews, to seek justification and righteousness by the works of the Ceremonial law, and moral law both, and the *stumbling stone to their perdition and damnation*, as *Rom.* 9. 31, 32. So it doth as much now become Sin to any Man under Heaven, to seek righteousness and justification by the works of the Moral law, as they are or can be performed by him, and if persisted in will prove *the stumbling stone to his perdition*, Gala. 5. 2, 3, 4, 5.

Having thus done with the opening of the Doctrine, we proceed to the reasons of it, namely, to shew why by the deeds of the law no flesh can be justified in God's sight; and they are these two.

First Reason; Because by the law is the the knowledg of Sin, and this is one reason subjoyned in the Text, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας: *For by the law is the knowledg of Sin:* ἐπίγνωσις which here is rendered *knowledg*, is a thorough and convincing knowledg which leaves a Man under such a conviction as he must needs acknowledg himself a Sinner and to have Transgressed the law of God: For Sin is the transgression of the law, and the knowledg of Sin is the knowledg in the Conscience of a Man that he hath transgressed the law, and no Man can have this conviction and knowledg but by the law: And the Conscience of Sin is nothing else but his knowing by the light of Gods holy law that he hath transgressed, and that he is a transgressor of the law, as *Rom.* 7. 7. *I had not known Sin but by the law*; and again, Rom. 7. 8, 9. *For without the law, sin was dead*, that is, it stirred not, it troubled not my Conscience. *But when the commandment came, Sin revived and I died, i. e.* I was in a whole and safe condition once without the law, and nothing troubled my Conscience, but all was quiet and secure, as if I had no Sin, and was in no danger; *But when the Commandment came, i. e.* God brought the law home to my Conscience, so that I saw the convincing

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light, and felt the terrifying Power of the holy law of God in my Conscience, *then Sin revived, i. e.* lift up it self, and made me find and feel my guilt and the condemning power and strength that Sin had over me by the law: *For the strength of Sin is the law,* 1 Cor. 15. 56. *And I died, i. e.* As to all my hopes and confidence of being justified by the law and the works thereof, so that I became as a dead Man without any life or hope of being justified by it: And the Argument lieth plain, that law, by which every Man is convinced that he is a Sinner and condemned as a guilty Person before God; by that law and the deeds of it can no Man be justified in the sight of God; for condemnation and justification, are as directly contrary and inconsistent each with other as life and death are; therefore by the deeds of the law, can no flesh be justified, because by the law all flesh is Condemned and found guilty before God; upon this account the Ministration of the law is called *the Ministration of death and of Condemnation*, 2 Cor. 3. 7. and 9. *v.* And therefore cannot be the Ministration of life and justification: Now if there were any Man found since the fall of *Adam*, that were not a Sinner and guilty by the law, and unto whom by the law there could be no know-

ledg, or conviction of Sin, then such a Man might be justified by the deeds of the law, but forasmuch as there is no such Man in the World since the fall of *Adam*, there can no Man be justified by the deeds of the law in Gods sight.

Second Reason. Because by the deeds or works of the law, there is no Man righteous in Gods sight, it hath already bin shewed that it cannot consist with the perfect justice and veracity of God to justifie any Man without righteousness and without a perfect righteousness, commensurate to the Perfection, Purity and Holiness of his law; but no Man under Heaven since the fall of *Adam* ever had or can have such a righteousness by the deeds of the law, as they are or can be done and performed by Man; therefore by the deeds of the law, can no Flesh be justified in his sight, as Gala. 3. 21. *Is the law therefore against the promises of God? God forbid, for if there had bin a law given which could have given life, verily, righteousness should have bin by the law.* The Argument is plain, namely, that the law is not against the *promises of God, i. e.* the free promise of Justification by Grace through Faith in Jesus Christ, therefore the law cannot justifie, because if it could justifie any Man it would *be against*,

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i. e. frustrate and make void the free promise of justification by Faith; for if a Man could be justified by the works of the law, there could be no need of the free promise of righteousness and justification by Faith; so that the promise is made void if righteousness be, or could be, by the law: And then it is added, *If there had been a law given that could have given life, verily righteousness should have been by the law: if the law could have given life* i. e. Justification, *verily, righteousness should have been by the law*; supposing and taking it for granted that if there had been a law that could have given Life and Justification, the same law should have given righteousness also, for without righteousness, there can be no Justification and Life to any Man in Gods sight. But there is no Man righteous or can be righteous in Gods sight by the deeds of the law, therefore no Man can be justified or have life thereby.

Now that there is no Man righteous or can be by the works of the law, is plain from the context, *Rom.* 3. 10 —— 19. Where the words of the Prophet *David* and *Isaias*, are quoted out of the Old Testament, that *there is none Righteous, no, not one; there is none that doeth good, no, not one*: Now, as at the 19. *v. Whatsoever the law saith, it saith*

to them that are under the law, i. e. to the *Jews* as well as to the *Gentiles*, that there is not in the whole World, both *Jews* and *Gentiles*, one righteous Man by the deeds of the law, *no, not one, no, not one that doth good, no, not one*, i. e. according to that which the law doth require.

And this will more clearly appear by a juſt conſideration of the obedience which the law doth require, in theſe Four particulars.

1. The law doth require perſonal Obedience to the Holy and juſt commands thereof: And every Man is under Obligation to fulfil the law in his own Perſon, and therefore it is ſaid, *Rom.* 10. 5. *The Man which doth them ſhall live by them*, and here is one eſſential difference betwixt the law of Faith, and the Law of works; that the law of Faith accepreth the Obedience of another, but the law of works requireth thee to obey and fulfil in thine own Perſon, and if thou faileſt of Perſonal performing and fulfilling, the law doth curſe thee Perſonally, as it is written *Gal.* 3. 10. *Curſed is everyone that continueth not*, &c.

2ly. The Law doth require perfect Obedience in all things: So that if a Man keep the whole law and fail but in one point, *he is guilty of all*, as *James* 2. 10. and the leaſt Sinful thought, or idle word, cuts off and forfeits

feits all a Mans hope of righteousness by the Law.

Now, forasmuch as there is no Man that ever did, or (since the fall of *Adam*,) ever can come up unto perfect Obedience in all things, which the Law doth require, so as not to fail in any one point: (For if such a Man were found, there should be found a just Man upon Earth, that doth good and sinneth not. Yea, there would a Man be found that might say, I have not Sinned; which would be to make God a liar, as 1 *Kings* 8. 46. *Eccles.* 7. 20. 1 *John* 1. *v.* 10.) It is plain that *there is none righteous, by the works of the law, no, not one; there is none that doth good, no, not one*; *i. e.* as the Law doth require.

3ly. The Law doth require perpetual Obedience, *i. e.* the Perseverance, Persisting and Continuance in all things that are written in the law, as *Gal.* 3. 10. *Cursed is every one that continueth not in all things that are written in the Book of the law to do them*: So that if a Man could perfectly keep and fulfil the whole law, so as not to fail in one point to his very dying Day; and yet at last though in the Moment of Death, should commit one Sin, or once fail in his Obedience, he hath lost all his righteouness; and

is become a Sinner and Tranſgreſſor of the law in Gods ſight.

4ly. The law doth require a Sinleſs Perſon; the law doth ſuppoſe and require every Man to be ſuch as *Adam* was, in the eſtate of Innocency; to have the ſame rectitude, and perfect integrity of Nature, that *Adam* had, which we call Original Righteouſneſs, and is directly contrary to Original Sin: And the want of Original Righteouſneſs, as well as leaſt the tincture of Original Sin, is a Sinful defect of conformity to the law, and renders a Man uncapable of fulfilling the righteouſneſs which the law doth require; ſo that by the law it is impoſſible for him that is once a Sinner, ever to become righteous by all that he can do or ſuffer afterward.

Now, that the want of Original righteouſneſs, as well as Original Sin, is a Sinful defect of conformity to the law is plain, Rom. 8. *To be carnally minded is Death*, and the reaſon is added, *v.* 7. *For the Carnal Mind is enmity againſt God, and is not ſubject to the law of God neither indeed can be*: That which we render the Carnal mind is Φρόνημα τῆς σαρκὸς the minde of the fleſh, *i. e.* of Mans Nature now corrupted by ſin, and deſtitute of Original righteouſneſs; this mind of the fleſh is *enmity againſt God, and is not ſubject to the law*

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of God, neither indeed can be, οὐδὲ δύναται so that it is impossible to a man in the carnal mind or mind of the flesh to be Obedient or subject to the law sincerely, and much more impossible to fulfil or keep the law perfectly: And thence it is further inferred, v. 9. *so then they that are in the flesh cannot please God*: The person being Sinful, all his deeds and works are Sinful also, and neither his person nor his deeds or works can be pleasing or acceptable unto God by the law; and therefore it is written also *Heb.* 11. 6. *But without Faith it is impossible to please God*; which it would not be if a Man could be righteous by the works of the law and without Faith, *i. e.* Faith in Christ; he might then please God by the works of the law, and and without Faith.

Now let all these particular Considerations, be brought together into one; namely, that the law requireth personal, perfect and perpetual obedience continually, and that in all points, and doth also require a sinless Person; and it will easily appear that it is become absolutely impossible to every Man since *Adam*, (as it was also to *Adam* himself after the fall,) ever to become righteous by the works or deeds of the law: And therefore as impossible for any Man to be justified

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in the ſight of God by the works of the law, ſeeing he cannot by the works of the law be righteous; for this were to ſuppoſe that a Man might be juſtified without righteouſneſs, which to ſuppoſe is a contradiction and abſurdity. And thus having done with the Reaſons of the Doctrine; namely, that by the deeds of the law, no Fleſh ſhall be juſtified in Gods ſight: We proceed next and further to enquire,

Q. Why the infinitely wiſe and holy God, who created Man ſuch an excellent and glorious creature after his own Image, and put him under ſuch an excellent law, ſo holy, juſt and good, ſhould ſuffer this excellent creature, and this excellent law of his, (by the interpoſition of Sin) to be ſo fruſtrate and diſappointed; that it is now become impoſſible for Man to be juſtified by the law and the deeds of it.

Anſw. This muſt be reſolved ultimately into the Sovereign will and pleaſure of God, as our Lord Chriſt upon another occaſion; *Father, I thank thee Lord of Heaven and Earth, that thou haſt hid theſe things from the wiſe and from the prudent, and haſt revealed them unto babes; Even ſo Father, for ſo it ſeemed good in thy ſight*; Mat. 11, 25. A ſtupendious Myſtery it was; And

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can be resolved ultimately into nothing less than the Sovereign will of the blessed God and Creatour, who may do what he pleases; his own will being the most perfect Rule, and his own glory the highest and ultimate end of all his works. Certain it is, that the holy God could easily have prevented Sin, and have preserved his Creature Man under the Conduct of the pure and holy Law of his unto Eternal Life and Glory; but it seemed not good in his sight so to do; Knowing how to over-rule so great an evil as Sin, and the Transgression of his holy Law, to the further manifestation of his own greater glory and the greater good of his own Elect: And therefore we further find by inquiry into this matter by the Light of the Holy Scriptures; That this so stupendious and mysterious a work of his Providence with respect to man was necessary in order to the manifestation of his own greater glory and mans greater good, in five or six things.

1. Namely first; That thereby he might take occasion through Sin and the Transgression of his Law to bring to light and give forth the manifestation of his Eternal Election of Grace both amongst Angels and Men before the World was; which was a Mystery hid

hid in God, till the discovery and manifestation thereof now began to apppear.

1. Amongst the Angels of Heaven, amongst whom Sin entred, and so great a number of them leaving their first habitation, and were cast down to Hell, for their transgression; whilst a remnant of them were preserved and were confirmed of God in Christ, as *Ephes.* 1. 10. Gods Election of Grace toward some became manifest, and apparent, and his severity towards the rest that Sinned, *whom he spared not, but cast them down to Hell*; and 2 *Pet.* 2. 4. So that here is a difference and a discrimination made betwixt Angels and Angels, some cast down to Hell, others preserved and confirmed in Heaven. And that which made the difference was, not any natural goodness, and excellency of Endowments in the one morethan the other; but the free Grace and Election of God in Christ, preseverd and confirmed some, that they did not, that they should not Sin, whilst the rest sinned and were cast down to Hell: Hence the elect Angels on the one part, 1 *Tim.* 4. 21. and the Angels that Sinned on the other, divide the whole World of Angels. And as vast a difference and distance is put betwixt the one and the other, as betwixt Heaven and Hell; as be-

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twixt Light and Darkness: Hence of the same lump of the Angelical Nature, are made *Angels of Light*, as 2 Cor. 11. 14. and *Angels of Darkness*, 2 *Pet.* 2. 10. *Angels of Heaven* as Mat. 24. 36. and *Angels of Hell*, as Mat. 25. 41, *the Holy Angels*, as Mat. 25. 31. And *the wicked or Apostate Angels*, as *Jud.* 6.

2ly. Amongst Men in this World, God took occasion by Sin and the trangression of his Holy law, to manifest his Election of Grace, even amongst Men on Earth, as he had already amongst Angels in Heaven. And now a difference is put betwixt the seed of the Woman; (namely, Christ as the head of this Election, and all the Elect amongst Men; whom *the Father had chosen in Christ before the foundation of the World*, Ephes. 1. 4. 2 Tim. 1. 9. and *whom the Father had given* to Christ *out of the Wold*, *John* 17. 9. These all are one in Christ by virtue of this Election, and are to be brought unto actual conformity to him in Grace here, and Glory hereafter. Christ the first Born, and they all brethren to him, and one to another in him, as *Rom.* 8. 29.) And the seed of the Serpent on the one hand, that is, all the Children of the Devil or wicked One, who are now distinguished and made manifest by the admission

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and entrance of Sin, as 1 *John* 3. 9, 10. And as *Sin took occaſion by the law, for if there had been no law, there had been no Sin or tranſgreſſion*; ſo the Grace of God took occaſion by Sin, and by the tranſgreſſion of the law, to manifeſt it ſelf both amongſt Angels and Men, to Gods greater Glory, and the greater good and glorious advantage of his Elect. Oh the depth both of the Wiſdom and knowledg of God! How unſearchable are his judgments, *and his ways paſt finding out!* How hath the Election of Grace taken occaſion by the Sin and miſery of Mankind, to ſhew and manifeſt it ſelf in glorious triumph over all Mans ſinfulneſs and unworthineſs, as well as over all Mans works and righteouſneſs by the law, in over-ruling the one, and excluding of the other; that the purpoſe of God according to Election, might ſtand not of works, but of him that calleth; as *Rom.* 9. 11. and again, Rom. 11. 7. *The Election hath obtained it, and the reſt were blinded.*

2ly. That ſo he might make way for the coming of his Son Jeſus Chriſt into the World; for his coming forth into and in the Human Nature, and being made, and manifeſted in Fleſh both to Angels and Men; This Myſtery of Godlineſs, as the Apoſtle hath it, 1 *Tim.* 3. 16. (God manifeſted in

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the Flesh,) had never been exhibited in the sight of Angels and Men, had not the transgression of the law, and the utter inability in the law to give Man life and righteousness in Gods sight; first prepared and opened a way for it: had there been no Sin, there had needed no Sacrifice; no need of God manifested in Flesh; could righteousness have been by the works of the law, there had been no need of a Christ, to take away Sin, to make an end of Sins, and to bring in everlasting righteousness, as *Dan.* 9 24. *Rom.* 8. 3. And as the Apostle hath it, Gala. 2 21. *If righteousness come by the law then Christ is dead in vain.* Christ coming in the Flesh, his being made of a Woman, made under the law, his being made a curse for us; yea, all that he did & suffered for us in his life & death; yea, his resurrection from the dead, his Ascension into Heaven, and his intercession for us there hath been altogether in vain, if Sin could be expiated and righteousness obtained by the deeds or works of the law: But Christ is not dead in vain, his coming into the World is not in vain: Now consider what a glorious work, the work of redemption is above all the works of Gods Creation, and above all the other works of his mighty, wise and holy providence, and be filled with admiration,

tion, and wonder at the infinite wisdom, power and Grace of God in Christ, who hath thus over-ruled, so great an evil as Sin is; and the frustration of the hope of righteousness by the law for the manifestation of the riches of his glory, and Grace in his Son Christ Jesus, and the greater advancement and good of his own Elect, who are no losers by their disappointment and loss of the hope of righteousness by the deeds of the law; having now obtained a better hope of a better and greater righteousness by Faith in Christ, than could have been obtained by the law, if they had never Sinned, and if they had fulfilled the righteousness of the law in themselves: Glory be to the triumphant Grace of God in Christ.

3. That so also just occasion might be offered for the promulgation and making known amongst Men the everlasting Covenant of Grace; Now consider what a great blessing the Covenant of Grace is, above the Law and Covenant of works; which the Apostle saith, *Had no glory in comparison of the new Covenant of Grace* which so far excelled, 2 *Cor.* 3. 7, 8, 9, 10, 11. *verses.* And consider how the manifestation and revelation of this better Covenant hath filled Heaven and Earth with a greater light and ma-

manifestation of the Divine glory than any the World knew before or could ever have known without it, and you will fall *Down and worship before the throne of God, and of the Lamb; saying, Blessing, Glory, and Praise be unto the God and Father of our Lord Jesus Christ*; who hath thus blessed us with the blessings of such a Covenant: all Spiritual blessings, all Heavenly blessings, all Spiritual blessinngs in heaveniy places in Christ; *Ephes.* 1. 3. This Covenant of Grace is called the New Covenant; but only with respect to the promulgation of it; forasmuch as it was not promulgated till after the fall of Man, and the frustration and making void the law or old Covenant, as a Covenant of works, and utter incapacity of that Covenant to give Man righteousness and life by the deeds or works of it, as the Apostle argueth, *Heb.* 8. v. 7, 8, 11, 13. But the Covenant of Grace is also called the everlasting Covenant with respect to the institution and establishment of it betwixt the Father and the Son, not only because it is to *everlasting*, and endureth for ever, but also because it is from *everlasting*, and before all time, and is therefore said to be *given us in Christ before the World was*, Tit. 1. 2. *In hope of eternal life, which God that cannot lie, promised*

promiſed before the world began; that this is the Covenant of Grace is plain, becauſe it is that, upon which the hope of eternal life is builded, and it is called the promiſe, as it is often called in Scripture, as Gala. 4. 28. Now we Brethren, as *Iſaac* was, are the children of the promiſe, *i. e.* of the new Covenant, for this is the new Covenant, which is compared to that *Jeruſalem which is above, and is the Mother of all* the children of God, as Gala. 4. 22, 23, 24, 25, 26. Upon this account they are called *heirs of the promiſe, i. e.* of the new Covenant or Covenant of Grace, and not of the old Covenat or Covenant of Works, as Gala. 4. 31. *So then brethren, we are not children of the Bond-woman, but of the Free, i. e.* not of the old Covenant, but of the new. Now of this promiſe, *viz.* this promiſe of God that cannot lie, it is ſaid to have been before the world began, *i. e.* given us in Chriſt the Mediator of this Covenant, and unto whom this promiſe was given for us, before all time, before the World began, *i. e.* from Eternity. And if any ſhall enquire why then was the law or Covenant of works at all added and promulgated; The Anſwer is ready, as the Apoſtle, Gala. 3. 19. *It was added, becauſe of tranſgreſſion*; *i. e.* that by the occaſion of Sin and tranſgreſſion of that Covenant

Covenant, Men might be prepared to entertain and embrace the Promise and Covenant of Grace, and so look unto the free Promise and Covenant of Grace in Christ for Life and Salvation, and so Rom. 5. 20, 21. *The law entred that sin might abound*, &c.

Now as it was for the further manifestion of Gods greater glory, and for Mans greater good, that this new Covenant, or Covenant of Grace should be declared, so it was necessary that Sin should first enter, in the transgression and frustration of the law as a Covenant of works, that a fit occasion, and season might be offered for the declaring and making known this blessed Covenant, this new and everlasting Covenant of Grace. And thus by the disannulling and making void the old or first Covenant as a Covenant of works, which could not have bin without the entrance of Sin, is way made for bringing in the Covenant of Grace!

4ly. That God might cut off all occasion of boasting from Man, *and that no flesh might glory in his sight*; had Man been justified by the works of the law, and his own righteousnes, he should have had whereof to boast, as the Apostle, *Rom.* 4. 2. *For if* Abraham *were justified by works, he hath whereof to Glory; but not before God*; Now therefore God

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in his infinite wisdom hath ordered and overruled things unto this issue, that *by the works of the law no flesh should be justified in his sight, that so no flesh might glory in his sight*, no not one amongst the many Sons which are and shall be brought unto glory; that as *Abraham* the father of the faithful, so none of the children of *Abraham* might have whereof to glory before God: God is very jealous of his glory and will not have any creature in Heaven or Earth, to come in as a sharer with him in that glory, which is his own peculiar, and appertaineth unto himself alone. And therefore hath so wisely disposed things in the æconomy of Salvation, that Man being raised from the lowest degree and Abyss of Sin and misery to the highest pitch and height of Grace and glory, should have nothing to boast of, nothing to glory in before him; but to cry, Grace, Grace unto this spiritual Workmanship and building of God by Jesus Christ even from the first *foundation stone to the topstone thereof*, as Zech. 4. 7. *So that now boasting is here for ever excluded and, glorying cut off from all flesh*, as Rom. 3. 27. *Where is boasting then? It is excluded, by what law? of works? Nay, but by the law of Faith.* The law of works, had it carried the glory of giving life and righte-

righteousnes to Man, could not have excluded boasting, but had admitted boasting even amongst the Sons of glory; every person amongst them would have had something of his own to boast of; his own free will against Gods free Grace; his own works and righteousnes against Gods free promise and Grace in Christ Jesus: But now by the law of Faith boasting is utterly and for ever excluded. And that this was Gods design is plain, from 1 *Cor.* 1. 29, 30, 31. *Eph.* 2. 9. And thus, as Gods own glory is his highest end, (as in all his other works, so also in this great work of justification by Faith, and not by the works of the law,) so his own most Holy and Sovereign will is the most perfect Rule in order to that end, as Eph. 1. 11, 12. *Who worketh all things after the counsel of his will, That we should be to the praise of his Glory.* There is nothing more hateful to God than Pride. The Angels for Pride were cast down to Hell; *God resisteth the proud, but giveth Grace to the humble*; a proud professor is most hateful to God; for a professor to make himself his end in his Religious works and duties, as *Zech.* 7. 5, 6. and to make his own will his rule, as 2 *Pet.* 2. 10. is to make himself a God to himself: And is the highest contradiction to the Divine will, which is the most perfect rule of his obedience

obedience, and to the Divine glory, which is his higheſt end; now therefore God hath ſo provided, that amongſt all thoſe that are juſtified, (not by the works of the law, or their own righteouſneſs, but by Faith in Jeſus Chriſt,) no fleſh ſhould glory in his ſight either by aſcribing to his own free will in oppoſition to Gods free Grace or in his own works and righteouſneſs in oppoſition to the free promiſe *and the righteouſneſs of God, which is by the Faith of Jeſus Chriſt unto all, and upon all them that believe.*

5. It hath ſeemed good to the moſt wiſe and holy God, by the interpoſition of ſin in the tranſgreſſion of the firſt Covenant, and the fruſtration thereof as to any poſſibility of giving Righteouſneſs and Life to any man under the Heavens (under which all are concluded, and ſhut up) to order things unto this iſſue, that ſo occaſion might be given to glorifie his juſtice in the puniſhing of ſin, and to *Reveal his wrath from Heaven againſt all ungodlineſs and unrighteouſneſs of Men*; as *Rom.* 1. 18. Had there been no ſin, there had been no wrath; and ſo no manifeſtation of Gods righteous judgment, no revelation of his wrath from Heaven againſt all unrighteouſneſs of men upon this Earth. Now it was abſolutely neceſſary

ry with respect to Gods greater glory, that as his mercy, grace and Love should be manifested towards some; as hath been already shewed; so his just wrath and the power of it should also be made manifest against others who upon that account are called Vessels of wrath and fitted to destruction; as others are called Vessels of mercy, and aforehand prepared unto glory; as, *Rom.* 9. 22, 23, *v. What if God willing to shew his wrath and to make his power known, endured with much long suffering the Vessels of wrath fitted to destruction.* There are amongst men in this World Vessels of Wrath as well as Vessels of Mercy: As amongst men, Vessels have their denomination from that which they contain and are filled up with: So Vessels of Oyl, Vessels of Wine, Vessels of Water, *&c.* So here some are called Vessels of Mercy, because they are filled with Mercy, Grace and Love from God in and through his Son Jesus Christ; and by this mercy, grace, and love of God in Christ to them, they are afore-hand prepared unto glory: So on the other hand, others are called Vessels of wrath, because they are the objects of Gods wrath, and by the fulness of Sin, when it is finished and grown ripe in them, they are fitted to destruction, and shall be filled

with the infinite wrath of God, and that for ever: *For their worm dyeth not, and their fire is not quenched*; as *Mark* 9. 44. Now such was the will, the sovereign will of God, that this warth of his, and the Power of this wrath should be manifested and shewed forth in the glory of it towards these Vessels of warth, what if God willing, Θέλων: as much as determining, resolving in the Council of his will: For here the word (willing) doth not signifie barely a consent of the will, that such a thing shall be done; but a fixed purpose and Counsel of the Divine will determining and decreeing: *To shew his wrath and to make his power known on the Vessels of wrath fitted to destruction.* Now there had been no occasion for the revelation of this part of the Divine will, and the shewing forth his wrath, and the making of his power know towards these Vessels of wrath, if sin had not once entered, and the Law by transgression been disabled as to the giving Man Life and Righteousness by the works of it; yea, if there had been no sin, there had been no Vessels of wrath, nor any fitting of them to destruction. And thus the wise and holy God hath over-ruled Sin and the Transgression of his holy Law to his own glory, in the manifestation of these Vessels of wrath amongst Men

in this World, and in the fitting of them to destruction; and in taking occasion thereby to shew his wrath, and to make his Power known partly in this World, and more abundantly in that which is to come: So that all the patience and long-suffering of God towards these Vessels of Wrath, hath no other issue than by their continuance in Sin, and filling up the measure of their Iniquity, to ripen and fit them to destruction: *And after the hardness and impenitency of their hearts to treasure up to themselves wrath against the day of wrath, and the revelation of the righteous judgment of God*, as *Rom.* 2. 5, 6. And thus have we done with the Doctrinal Part: I proceed to the Application.

Use 1. Hence we may infer and be informed that no Man can be justified by the light within him and by his obedience to that light; there hath been a Generation of Men, amongst us, that have made a greater noise about the light within, and which they say is in ever Man in its measure and degree, and that by harkening to the light within, and obeying the same, a Man may be righteous, yea, become perfect, and (as they have affirmed) to be without Sin; but let us a little examine the matter, and we shall quickly find

the falſhood of this boaſting and confidence; for this light, as they call it, is either true or falſe; if falſe and not warranted by the Holy Scriptures, then it is not light, but darkneſs; and as our Lord ſaith, Mat. 6. 23. *If therefore the light that is in thee be darkneſs, how great is that darkneſs?* But we will ſuppoſe that this light which they ſpeak of and affirm to be in every Man be true light in its meaſure and degree; and if it be ſo, then at beſt it can be but the light of Gods Holy law, as the works of it is written in the Conſcience of a Man: It can pretend no higher; and then no Man that can pretend to the higheſt degree of that light, and of obedience thereunto, can poſſibly become righteous and be juſtified in the ſight of God thereby: For then a Man might be juſtified by works of the law contrary to the clear light of the Holy Scriptures: But foraſmuch as no Man ſhall or can be righteous and juſtified before God by the law and the deeds or works thereof in whatſoever manner or degree they can be performed by him: It is moſt clear, certain and plain, that no Man can be juſtified in the ſight of God by the light within, nor by all his obedience thereunto.

2. Hence we may alſo infer, and be certainly informed, that no Man can be juſtified in the ſight

sight of God by Morality or Moral Vertue; Morality or Moral Vertue, is nothing else but obedience and conformity to the Moral law contained in the Decalogue or Ten Commandments, though generally it is restrained to the Duties of the Second Table: And many of the Heathens, (who knew nothing of instituted Religion and Worship, which depend only upon Divine Revelation) have attained unto divers Moral Vertues, and have therein excelled many called Christians, and many amongst the professors of Christianity, have made little pretence unto or Conscience of instituted worship further than the bare name of Religion, yet have been found amongst Men more Morally honest and vertuous than some others that have had a greater name & fame for Religion; and thereby have attained more reputation and esteem amongst Men, than multitudes of loose pretenders to instituted Religion: Yet when all due encourgement and praise is given and allowed to Moral Virtue and Honesty whereever it is found; It must be affirmed and is certainly true; that no man under the Heavens can be Justified in the sight of God by Moral vertue; for then a man might be justified by the deeds of the Law: and that by the deeds of the Law in one part of it

only, *i. e.* by the deeds of the second Table, when the deeds of the first are omitted. But for as much as by the deeds of the Law no flesh shall be justified in his sight; it followeth as a necessary and undeniable consequence that moral vertue cannot justifie a man; nor that any man can be justified by moral vertue in the sight of God; and although there have not been wanting amongst the Philosophers of old, and amongst false Christians of latter times, who have by Disputing, Preaching and Printing, both with their Tongues and Pens endeavoured to exalt, magnifie and cry up Morality against the Gospel of our Lord Jesus Christ, and the righteousness of Faith; yet have not been able to prevail in that attempt.

3*dly*. Hence also we may as certainly infer and be informed that those that are justified in the sight of God, are not justified by inherent grace and sanctification: 'Tis a great and a blessed truth, that all that are justified are also sanctified, as *Titus* 2. 11, 12. *For the grace of God that bringeth Salvation, hath appeared unto all men; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World*: We will suppose that the Grace of God, is taken for the Doctrine of the

the Grace of God in Christ which hath appeared to all men, *i. e.* to Jew and Gentile; by the Gospel that bringeth Salvation, *i. e.* the glad tidings of Salvation, and Salvation it self when it is believed and embraced in the heart of any man by Faith. Now this grace of God doth teach us,

1*st*. Doctrinally when it is received only by a common and not saving Faith; as Historical or Temporary Faith is such Faith as Devils, and wicked Men, and Hypocrites may have; as *James* 2. 19, 20. *Mat.* 13. 20, 21, 22. When it is thus received, it teacheth us Doctrinally, *i, e.* the Light of the Gospel of the Grace of God, that teacheth men the Doctrine of Salvation; the righteousness of Gods Justification by Faith in Christ, teacheth us also *To deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present World.* Which particulars do expressly contain the whole and compleat Sanctification of the Heart and of the Life, *i. e.* in Mortification of Sin; and all manner of Holy and Godly walking & conversation amongst men in this World: So that if any person pretending to this Doctrin of Justification, & righteousness by faith in Christ be otherwise than a Truly, Holy, Mortified, and Sanctified person he is self-convict and left without

excuſe; as the Gentiles were by ſinning againſt, and walking contrary to the light of Nature: So theſe looſe Chriſtians by ſinning againſt and walking contrary to the Light of Grace, the fault is not in the Grace of God but in their own ſelves; who hereby proclaim to all the World, that they have received this Grace or Doctrine of the Grace of God in vain.

2*dly*. But then when this Doctrine of the Grace of God is imbraced ſincerely and with a ſaving Faith, ſuch as is the *Faith of the operation of God*; as *Col.* 2. 12. And *the Faith of Gods Elect*, as *Tit.* 1. 1. And *Like pretious Faith*, 2 Pet. 1. 1. Then it doth effectually teach, and certainly work by the ſame Faith, all that Sanctification and Holineſs of Heart and Life here mentioned: And ſo again, 1 *Cor.* 6. 11. *And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God*: So that the ſame holy Spirit of God which applieth Chriſt to our Faith for righteouſneſs and juſtification, doth alſo apply Chriſt to us as and for our ſanctification: And every perſon that is truly juſtified in the Name of the Lord Jeſus, is alſo as truly ſanctified by the Spirit; and 'tis as impoſſible for a juſtified perſon

person to be distitute of inherent Grace and Sanctification, as it is for a man living in the body to be so, without the Soul, *James* 2. 26. Nevertheless Justification and Sanctification, Righteousness imputed and inherent, are distinct and different things, and must fall under a distinct consideration; and must not, cannot, be confounded; They differ as the cause and effect, as the antecedent and consequent: and though inherent Grace and Sanctification doth always accompany the person justified; yet inherent Grace and Sanctification is not that Righteousness by, or upon which any person is or can be justified in the sight of God: For inherent Grace and Sanctification is no more, can rise no higher than the writing of the Law in a mans heart, and so it is described and set out by God himself, *Heb.* 8. 10. Quoted out of *Jer.* 31. 33. *I will put my Laws into their mind, and write them in their hearts*: The work of grace inherent, is but the writing of the Law in the heart; and all Sanctification and Holiness is but the outward expression of this Law internally written in the Heart: Now if a man could be justified in Gods sight by inherent Grace and Sanctification, he might be justified by the Deeds and Works of the Law; and that

by imperfect Deeds and Works too; for such is sanctification, but the imperfect writing of the Law in the Heart; and such are all even the highest attainments of inherent righteousness and acts of new and holy obedience in the Saints, but imperfect, *Phil.* 3. 12. And *Rom.* 7. 22, 23, 24, 25. Now forasmuch as *No flesh can be justified in his sight by the Deeds of the Law*; it is manifest and followeth, by necessary consequence that no man can be justified by inherent sanctification and obedience; seeing all inherent Sanctification and Obedience is but the writing of the Law in the Heart, and the Deeds of that Law so written. And that which some men have imagined and endeavoured to maintain (that a believer is justified in the sight of God by Evangelical righteousness, *i. e.* his sincere obedienee, or obedience of Faith: And that having obtained remission of sins through Faith in Christs blood, his Sincere or Evangelical obedience is accepted of God as if it were perfect) will plainly appear to be a false, and unsound assertion, and most contrary to the truth of the Gospel; for although both parts of this assertion be true in *sensu diviso*, *i. e.* in their different sense, and with respect to the different matters to which they do relate; yet in *sensu conjuncto*,

juncto, as they are confounded and referred to one and the ſame matter, they are utterly falſe and corrupt; as namely, That a believer is juſtified by Evangelical righteouſneſs is a bleſſed truth, if referred to the right ſubject and matter of juſtifying righteouſneſs which the Goſpel doth reveal: But this righteouſneſs then is no other than the righteouſneſs of God, *i. e.* the perſonal and perfect obedience and righteouſneſs, which Chriſt who is God Man hath performed for us, and in our ſtead as the Second *Adam* and Head of the whole Church of the Elect; And is therefore called, *The righteouſneſs of God*, in oppoſition to all a mans own or inherent righteouſneſs, *Rom.* 10.3,4. *Phil.* 3.9. And that this is the only Evangelical righteouſneſs, *i. e.* that only Righteouſneſs which the Goſpel doth reveal. For Juſtification is clear from *Rom.* 1.16, 17. *I am not aſhamed of the Goſpel of Chriſt, for it is the power of God unto Salvation to every one that believeth to the Jew firſt and alſo to the Greek: For therein is the righteouſneſs of God revealed from Faith to Faith; as it is written, the juſt ſhall Live by Faith*, i.e. not in his own, but in the righteouſneſs or another; which is Jeſus Chriſt: *Who is the end of the Law for righteouſneſs to every one that believeth*, Rom. 10. 4. But if you will underſtand Evangelica-

gelical righteousnes of, and refer it to inherent grace and sanctification, then it is utterly false; for then a man is justified by the Law and the Deeds of it; Seeing inherent Grace and Sanctification is no other as hath been already shewed, And again, as to the other part of this Assertion, namely, that God doth accept the sincere Obedience of a Believer as if it were perfect; is also a blessed truth, if you refer it to Sanctification only; but if you refer it to Justification, it is utterly false: for no Righteousnes of Man is or can be accepted of God as the matter of his Justification in his sight, as hath been already proved; for that were for a Man to be justified by the Works of the Law, or his own Righteousnes, which is contrary to the Scriptures: Now therefore, the sum of the matter is; that no Righteousnes can be mentioned or accepted of God in Justification, but the Righteousnes of Christ only; and although Inherent Righteousnes, namely, Sanctification of Heart, and Holiness of Life in a Believer is accepted of God through Christ, as if it were perfect; yet 'tis so accepted as the truth and matter of his Sanctification, but not as the matter of his Justification, wherein none but Christ and his Righteousnes can or ought to be mentioned.

Use

Use 2. Let the consideration of this truth caution and warn every man to beware and take heed how he goeth about directly or indirectly to establish his own Righteousness, or to seek Righteousness in and of himself by the Deeds and Works of the Law, *i. e.* by his own inherent qualifications, and internal or external acts of Obedience, and so become disobedient, and not submit himself to the Righteousness of God by Faith in Christ. The carnal Jews of old (called *Israel*) fell under this woful mistake; *Rom.* 9. 31, 32. *But* Israel *which followed after the Law of Righteousness, hath not attained to the Law of Righteousness; wherefore, because they sought it not by Faith, but as it were by the Works of the Law: for they stumbled at that stumbling-stone: they followed after the Law of Righteousness*; *i. e.* they served God instantly day and night, as *Acts* 26. 7. they attended to all the services of the Law in Sacrifices, and costly Offerings, and toilsom as well as chargeable observances, in which they spared no cost, nor pains, but continued day and night, and that with zeal and fervency; for so was that Service carried on by Sacrifices and Offerings of divers sorts and kinds, which were day and night made, and some of them continually

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before the Lord; and when the old were removed, new were brought in and placed in their room; so that there was no vacancy, no cessation, but a continued service day and night, from one years end to another, and this for the space of 2000 years; and upon this account, as they did, so they suffered much from the Nations round about, both near and far off, and that with much constancy, not shrinking, nor turning away from the service of their God in times of greatest danger and tribulation, as the Histories of *Ezra*, *Nehemiah*, *Daniel*, and the 11th of the *Hebrews* do abundantly declare: And yet they attained not to the Law of Righteousns, wherefore? because they sought it not by Faith, but as were by the Works of the Law: those words, *as it were*, are of great significancy; shewing, that in the nature and scope of their Sacrifices they were directed unto Christ, and to seek Righteousnes not by their own Works, and in themselves, but by Faith in Christ; and this was their common Profession and Prophecies they had, and promises of Salvation by the *Messiah*, whom had they looked unto by Faith, and sought Righteousnes by Faith in him, they had been safe: But they sought it, *i. e.* Righteousnes, not by Faith, but as it were by the Works of the Law;

Law; so that whilst they professed Christ, and Faith in him for Righteousness, they closely and under-hand pursued their own Righteousness, and rested in the Law, and the Works thereof, and so miscarried; and this was their stumbling-stone under so bright a Profession as they made to the contrary.

Note. That these things are mentioned and quoted out of *Heb.* 11. 32 —— 37. not to impeach, or once to question the right Faith of those Worthies there mentioned; or as if they obtained not the Righteousness of God; for 'tis said, *verse* 39. *These all obtained a good report through Faith*; but to shew what things were done and suffered by the body of that People for many hundred years, and yet resting upon, and trusting to their own Works and Righteousness by the Law, *they attained not unto the Righteousness of God*; *i. e.* the generality of them, most of them, through all those Generations, as is expressly declared, *Rom.* 9. 31, 32. For a Person or People may do much, and suffer much, and yet all in vain, when by a fleshly mind, resting upon these things as their own Righteousness, they submit not themselves to the Righteousness of God; which is the same that the Apostle taketh for granted, 1 *Cor.* 13. 1, 2, 3. and which he also plainly declareth, *Gal.* 5. 2, 3, 4. and herein appealeth to themselves to be their own Judges, *Gal.* 3. 3, 4.

And God grant that it be not our stumbling-stone also under so great a Doctrinal Faith, and Profession of Justification by Faith, and not by the Works of the Law, that we may not secretly and under-hand closely pursue,

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out this cloſe Hypocriſie, and puniſh this diſ
ſimulation in us, as well as he did in them:
And this new and late covering, which ſome
have found out to hide their nakedneſs, will
not be ſufficient; for what doth it avail them
to ſay, that we are juſtified by Evangelical
Righteouſneſs, when this Evangelical Righ-
teouſneſs, as they call it, is not Chriſt's, but
our own Righteouſneſs; our ſincere, but im-
perfect Obedience; this is to blind our ſelves,
and mock God; whilſt we look one way, and
row another; this is as it were by the Works
of the Law, to ſeek Righteouſneſs, and not by
Faith: And it were to be wiſhed, that theſe
men who make their boaſt, and talk ſo much
of ſincere Obedience under the notion of
Evangelical Righteouſneſs, and thereby darken
counſel by words without knowledge, and
confound the Doctrine of Juſtification with
that of Inherent Grace and Sanctification,
would firſt ſhew ſincerity in ſubmitting them-
ſelves to the Righteouſneſs of God which is

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by Faith in Christ, and as sincerely deny their own Righteousness in point of Justification: And this would be a better evidence of their sincere Obedience to the Gospel of Jesus Christ, than any they give without it: Be not deceived, God is not mocked; *He that made the Eye, shall not he see? and he that made the Ear, shall not he hear? and he that formed the spirit of man within him, shall not he understand?* and search out this Idol hid amongst the stust? as it were by the Works of the Law. This is new Protestant Popery, whilst men glorying in the name of the Protestant Religion, condemn those of the Church of *Rome* for their Doctrine of Justification by Works, and they themselves are guilty of the same thing, *Rom.* 2. 1. *Therefore thou art inexcusable, O man, whomsoever thou art that judgest: for wherein thou judgest another, thou condemnest thy self, for thou that judgest, dost the same thing.*

Turpe est Doctori quem culpa redarguit ipsum.

Now to back this caution, and (if it may be) to fix it upon your spirits with the greater force, I shall add three Arguments against this attempting, or going about to establish your own Righteousness; namely;

1. This is certainly a vain and foolish attempt; we may allude to *Psal.* 2. 1,2. *Why do the Heathen rage? and the People imagine a vain*

a vain thing? the Kings of the Earth set themſelves, and the Rulers take counſel together againſt the Lord, andagainſt his Chriſt.

There have been thoſe, who from the beginning of the World, and in all Ages and Generations thereof, as they have had advantages, have attempted by all Humane Force and Policy againſt the Lord, and againſt his Chriſt, to oppreſs and exclude his Goſpel and Spiritual Kingdom among men in this World; but they have not ſucceeded; they have been ſtill fruſtrated and diſappointed therein: For yet Chriſt ſits as King upon his holy Hill of *Zion*, and there he ſhall ſit and Reign by his Word and Spirit maugre all oppoſition of Hell and Earth: So that they have imagined a vain thing which they were never yet able to accompliſh, nor ever ſhall be. So, let me tell you from the ſure Word of God, that all ſuch as have gone, and do go about to eſtabliſh their own Righteouſneſs, and not ſubmit themſelves to the Righteouſneſs of God, have imagined, and do imagine but a vain thing, which they ſhall never obtain: For God hath ſaid, and will not repent, that *by the deeds of the Law no fleſh ſhall be juſtified*: And, *God is not as man that he ſhould lye, nor as the Son of man that he ſhould repent; hath he ſaid, and ſhall he not do it?*

r hath he ſpoken, and ſhall he not bring it to paſs? *Numb.* 23. 10. There have been thoſe under the Old Teſtament that tried this attempt to the utmoſt, but were miſerably diſappointed in the Iſſue; *Rom.* 9. 31. *They attained not to the Law of Righteouſneſs*; and ſhall any think to ſucceed better under the New Teſtament, where the Light is more clear, and the utter impoſſibility of this attempt ſo plainly declared, that he that runs may read: And what a fooliſh and abſurd thing is it, to attempt that which a man knoweth, or may know before-hand he ſhall never be able to accompliſh?

2. This is alſo a ſinful as well as a vain attempt, and therefore bew are and take heed of it, it is diſobedience in the higheſt degree; 1 *Pet.* 2. 6, 7, 8. *Verſes* This is Spiritual wickedneſs, and therefore greater Spiritual wickedneſs is that which hath in it ſpirits of wickedneſs, and therefore more ſtrong and vigorous. We ſee by experience a little quantity of Spirits extracted by Art, hath much more vigour and ſtrength in it than a far larger quantity in the common bulk. Where the ſpirits are not united but diſſipated in the common matter; *vis unita fortior*: Here are the ſpirits of many ſins united in one, in this going about to eſtabliſh

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a mans own righteousnes in opposition to the righteousnes of God. For,

1*st*. Here is the Sin of ignorance, not invincible ignorance, for that cannot be imputed as Sin to any; but of willful or willing ignorance, as the Apostle *Peter* reproves the scoffers of the last times, 2 *Pet*. 3. 5. *For this they are willingly ignorant of*, &c. They might have known it they would, but they were not willing to know; they were willing to be ignorant; that so they might scoff the more freely at the promise of his coming. And so here men are willingly ignorant of Gods righteousnes, that they might establish their own; So *Rom*. 10. 3. *For they being ignorant of Gods righteousnes and going about to establish their own righteousnes; have not submitted themselves to the righteousnes of God*. And *v*. 2. *For I bear them record, they have a zeal of God, but not according to knowledge*. This ignorance and want of knowledge in them is no extenuation or excuse of their sin, but an aggravation of it; as that whereby they, *i. e*. the Jews, are left without excuse, because they might and ought to have known better; seeing the whole dispensation & æconomy of the Ceremonial Law was in the proper scope and tendency of it to lead them out of themselves unto Christ, to

seek

seek righteousness by Faith in him, and upon this account they are as much without excuse as the Gentiles were, *Rom.* 1. 19, 20. *Who when they knew God or might, have known him, yet did not glorifie him as God.*

2*ly.* Here is the Sin of Enmity and Rebellion of the Will against God; They submitted not themselves to the Righteousness of God; 'tis a Meiosis wherein more is implyed than expresst: They submitted not, but rebelled and set themselves against the Righteonsness of God, from the enmity of their Carnal mind: And Christ saith unto this Generation of Men, *John* 5. 40. *And ye will not come unto me that ye might have Life.*

3. Here is the Sin of Pride: *Going about to establish their own, they submitted not themselves to the righteousness of God*; Going about to establish their own Righteousness; here is the Pride of mans Heart, he will exalt himself, he will have somewhat of his own; he will exalt his own Righteousness against the Righteousness of God; and such is the Pride of man by nature, that if he cannot have Righteousness and Life in himself, he will not be beholden to another for it; and if left to himself, will rather perish eternally than go out of himself to seek Righteousness and Life in Christ. 4*ly.* Here

4*ly.* Here also is the Sin of obstinacy and willful refusing and rejecting the Righteousness of God in Christ, though infinitely better than their own; and persisting therein in opposition to all the clear Light of God's Word, and those convictions of the Spirit fastned thereby upon their minds: As the holy man *Stephen* tells them plainly, *Acts* 7. 51. *Ye stiff-necked and uncircumcised in Heart and Ears, ye do always resist the Holy Ghost: As your Fathers did, so do ye.* So that all these things with some others which might be mentioned, do make it plainly appear to be a very sinful and wicked attempt in; man to go about to establish his own Righteousness. But,

3. It is also a very dangerous attempt, none can engage in this attempt but with the utmost peril and loss of his Soul, if persisted in a mans own righteousness is a stumbling stone, at which they stumble; and so fall and perish eternally: So fall upon that stone which breaks them to pieces, and provoke till it falls upon them and grinds them to powder: Namely, Christ the Foundation stone in *Sion*; So *Rom.* 9. 32. *For they stumbled at that stumbling stone, as it is written, Behold I lay in in* Sion *a stumbling stone and rock of offence.* But who are they that stum-

stumbled? But those that sought not Righteousness by Faith in Christ, but as it were by the works of the Law: And wherefore did they stumble at Christ and his Righteousness? But because they went about to establish their own: Their zeal, their madness for a Righteousness of their own made them blind and not able to see the Righteousness of God, made them enemies unto, and haters of Christ, and his Righteousness; and in all the world none such enemies to Christ, and the Righteousness of God as these; none such inveterate Persecutors of Christ and his Holy Apostles, and that spake against the things Preached by them, as these men did contradicting and blaspheming, *Act.* 13. 45. 1 *Thes.* 2. 15, 16. Their Zeal for their own Righteousness and made them exceedingly mad, raging and foaming out their own shame against the truth of the Gospel, *viz.* The Doctrine of Free Grace and Justification by Faith in Christ alone, without the Deeds or Works of the Law.

Use. 3. This Doctrine speaketh by way of Exhortation, and that first to Sinners, and secondly to Saints; first to them that are out of Christ, and secondly to them that are in Christ.

1. To

1. To Sinners and such as are out of Christ; if there be no hope for you, no possibility for you to obtain Righteousness and Justification by the works of the Law in the sight of God; then be Exhorted to escape for your Lives, and fly for refuge unto Jesus Christ the hope, the only hope, the sure hope set before you in the Gospel: You have no hope by the Law, but there is hope for you in Jesus Christ: Grace for the greatest Sinners in the World. There is hope in Christ for the Jew and for the Gentile: There is no man upon Earth so holy that can be justified by the deeds of the Law. And there is no man upon Earth so sinful and wicked but he may obtain Righteousness and be justified by Faith in Jesus Christ. *Rom. 9. 30. What shall we say then, that the Gentiles who followed not after the Law of Righteousness, have attained unto righteousness, even the Righteousness which is of Faith.* Oh therefore make haste and fly for refuge unto Jesus Christ. The true Heirs of Promise, *Heb. 6. 17.* are described by this Character, *ver. 18. Who have fled for refuge to lay hold upon the hope set before us.* And all that are or shall be Heirs of Promise must and shall fly for refuge to lay hold upon this hope, which is Jesus Christ, who is entered

tered within the vail; who when he had by himself purged our sins and brought in everlasting Righteousness for us (as *Dan.* 9. 29. *To make an end of sins, and to bring in Everlasting Righteousness,*) *sate down at the right hand of the Majesty on high,* Heb. 1. 3. Now here is hope set before you in Christ, fly for refuge and lay hold upon it by Faith; and so lay hold on Eternal Life, and lay hold on Everlasting Righteousness; for Christ is Eternal Righteousness, and Eternal Life to all that lay hold on him by Faith; *Who have fled for refuge.* Here is a reference and allusion to the Cities of refuge set apart by Gods special appointment from amongst the Cities of *Israel*; which were in number six, in convenient places, and at convenient distances from all parts: To the end that he that had slain a man at unawares might fly, and there find refuge and safety from the Avenger of blood, *Numb.* 35. 10. —16. These Cities of refuge were Types, and did point unto Jesus Christ; the Holy Ghost thereby signifying and testifying before-hand Christ the True and Spiritual Refuge to Sinners amongst men, from the Avenger of Blood; with the vindictive and revenging Justice of God, and his Infinitive Wrath gone out in pursuit of all guilty and

bloody Sinners, and Violaters of his Righteous and Holy Law: And the benefit of these Cities of Refuge was not only extended to the Jews but also to the Strangers as *v.* 15. The Holy Ghost plainly testifying hereby the extent of this true Refuge in Christ unto the Gentiles as well as to the Jews; and that all that fled unto him should be safe, and escape the pursuing Vengeance and Wrath of God due unto Sin and the Transgression of his Holy Law; and the assurance of Safety and Refuge to Sinners flying unto Christ, both of the Jew and of the Gentiles, is laid in Christ, bearing their Sins, and fulfilling the Righteousness of the Law for them: It being an Act of Glorious Justice as well as an Act of Sovereign Mercy and Grace in the Father to justifie him that believeth in Jesus, as *Rom.* 3. 26. and *Isa.* 53. 11. *That he might be just and the justifier of him that believeth in Jesus. And my Righteous Servant shall justifie many, for he shall bear their iniquities.* O therefore Sinner thou needest not fear Refuge in Christ! Seeing not only the Grace and Mercy of God, but his Justice also, to which I may add his Faithfulness and Truth in his Word and Promise are thy security: O therefore Sinner fly for Refuge to lay hold upon

upon this hope which is set before thee, and which is sure and stedfast, and entereth in within the Vail: And for the setting home this Exhortation, I shall add three Motives and give three Directions, and so conclude this first branch of the Exhortation.

Motive 1. Sinner know that necessity is upon thee; thou must fly, or die; and therefore I may say to thee as the Angels did to *Lot* when *Sodom* was destroyed, *Gen.* 19. 17. *Escape for thy Life, look not behind thee; neither tarry in all the plain: Escape to the Mountain lest thou be consumed.* There was an absolute necessity upon *Lot* in his present case to escape out of *Sodom*, to escape to the Mountain, or to be consumed in the Fire of Gods Wrath that was kindled against *Sodom* and the Cities of the Plain: And so it is with thee Sinner, Escape for thy Life, and haste thee unto Jesus Christ; for if the Avenger of Blood in pursuit of thee, doth overtake thee out of Christ thou art a dead man, a lost and undone man for ever, and wilt be consumed in the Fire of Gods Wrath and Holy Indignation that is already kindled, and will burn Eternally to the consuming all Unbelieving and Impenitent Sinners who live and dye out of Christ; and

are not found in him, *i. e.* united to him by Faith, ſprinkled with his blood, and cloathed with his righteouſneſs. Oh! therefore fly unto Chriſt and get into him, and ſo keep *the blood of ſprinkling* leſt he that deſtroyeth the firſt-born ſhould touch thee, *Heb.* 11. 28.

2 *Motive.* Here is Refuge prepared and provided for thee in Jeſus Chriſt: How miſerable were Man, guilty Man, faln under Sin and under the Curſe of the Law, and the Wrath of God, if there were no Refuge for him, no way to eſcape? The condition of Man, of every Man, would then be deſperate; as helpleſs and hopeleſs as that of the Devils; but bleſſed be God the caſe is not ſo with faln Man as it is with the faln Angels; Grace, free Grace hath put a difference; oh let us adore God in it, and cry Grace, Grace to it! there was no Chriſt to take the Nature of Angels, or to take hold of Angels, as the word ſignifies, *Heb.* 2. 16. But bleſſed be God there was a Chriſt found to take the Seed of *Abraham*, to make an end of Sins, and to bring in Righteouſneſs to faln Man; and now Salvation is ready, Righteouſneſs and Eternal Life is ready: O! therefore fly unto Chriſt, and take Refuge in him

him, and lay hold upon the Hope that is in Christ for thee!

3 *Motive.* Yea this Refuge is not a Refuge afar off, but a Refuge near, a Refuge at hand; 'tis but stepping out of thy self, and thine own Righteousness, and thou art presently in Christ, in this sure Refuge. Great care was taken by God's Appointment, that the Cities of Refuge should be in convenient places, not too far off, lest the distance should discourage the guilty Man-slayer, and give advantage to the Avenger of Blood to prevent his escape thither: But the Cities of Refuge were near both to them that lived in the Land of *Canaan*, and also to them that lived beyond *Jordan*; on the one side of *Jordan*, and on the other, that all might have opportunity and encouragement to fly thither; *Numb.* 35. 14. Yea these Cities of Refuge, as they were to be near, so the way was to be prepared and made plain, that there might be no letts or hinderances in the way of the poor guilty Man slayer, that was to fly for his Life; *Deut.* 19. 3. *Thou shalt prepare thee a way, and divide the Coasts of the Land (which the Lord thy God giveth thee to inherit) into three parts, that every Slayer may flee thither.* Even so it is with

respect to the true Spiritual Refuge in Christ: 'tis a Refuge near at hand, and not afar off; that every guilty Sinner may fly unto it: So that no Sinner hath reason to complain and say, *Who shall ascend up into Heaven? i. e. to bring Christ down from above? or who shall descend into the deep? i. e. to bring Christ back from the dead?* No Sinner, say no in thine heart, nor think that this Refuge is far off; *for the Word is nigh thee, even in thine heart, and in thy mouth; i. e. the Word of Faith that we preach*, *Rom.* 10. 6, 7, 8. And if thou wilt yet ask and further enquire, what this Word of Faith is; read *Rom.* 10. 9. That *if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, that God hath raised him from the dead, thou shalt be saved.* What is nearer than that which is in thy heart and in thy mouth? Well, so near is Christ unto every Man, unto whom the Gospel is Preached: Christ that came down from Heaven into the Humane Nature; the Word that was made flesh, and dwelt amongst us, and did in the flesh of Humane Nature bear our sins, and die for us, is risen again from the dead, received up into Glory: I say, this blessed Jesus is brought near to us in the Gospel; that if we believe in him we shall be saved; in him, *i. e.*

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even *Jesus who hath delivered us from the Wrath to come*; 1 *Thes.* 1. 10. And as Christ who is our Refuge is near; so the Way is prepared, the Vallies are exalted, and the Hills are laid low, the Stumbling blocks are gathered up long ago; *Isa.* 40. 3, 4, 5. compared with *Luke* 3. 4, 5, 6. So that Sinner, here is now no Valley, whose depth should affright thee; no Mountain whose height should discourage thee; no Stumbling-block left to hinder thee in this flying for Refuge unto Christ; therefore Sinner, take courage and fly to Christ, and lay hold upon the Hope set before us; and as God hath levelled all that was betwixt Jew and Gentile, and prepared his way, that every guilty Sinner, both of the Jew, and of the Gentile, might have free access unto, and acceptance with his Son Jesus Christ; lay no Stumbling-blocks and put no difficulties in your own way, when God puts none; but fly for Refuge unto him, and be safe; be happy for ever: But take along with thee these three Directions.

Direct. 1. First of all; Be speedy in your flight, make no delay; tarry not; delays are dangerous and opportunities, blessed opportunities, are many times thereby lost.

To day if ye will hear his voice, harden not your hearts; as *Heb.* 3. 15. And again, *To day, while it is called to day*; *Heb.* 3. 13. And again, *Now is the accepted time*; *this is the day of Salvation*; 2 *Cor.* 6. 2. And again ſaith the Voice of God by his own Son to *Jeruſalem*; *Oh that thou hadſt known, at leaſt in this thy day, the things that belong to thy peace*; *but now they are hid from thine Eyes*; *Luk.* 19. 41, 42. Commonly men fly in haſte, and take hold of the preſent opportunity to avoid the danger feared; ſo muſt thou do Sinner, if thou art upon thy flight to Chriſt for Refuge; take hold of the preſent opportunity, which if loſt, may perhaps never be recalled or recovered; you know what folly it was in him, who ſaid call Time again; no, Time paſt cannot be recalled: The motion of Time is not retrograde, like the Wheels in *Ezekiels* Viſion; which *Went ſtraight forward and turned not as they went*: So doth Time, *Veſtigia nulla retrorſum.* Well Sinner, thou haſt a Day now, a Bleſſed Time now; a Day of Grace, a Time when Light ſhineth into thy Heart, Convictions are upon thy Conſcience; thou haſt a ſenſe of Sin, and feeling of thy Guilt; trembleſt under awakened

awakened Apprehensions of the Wrath of God justly due to thy Sin; seest thy Refuge to be only in Christ; hast some kindlings of Divine Love and Affection, some warm Desires unto and Breathings after Christ and Grace: Oh Sinner make use of this Blessed Time, and lay hold of this Pretious Season; and now or never, take thy flight and speed thee away to Jesus Christ who calleth thee! And let thy Heart answer, Behold, I come unto thee; for thou art the Lord my God. Lose this Season, and lose all; lose this Season, and lose thy Soul; lose this Season, and thou art Lost for ever; for ought thou knowest: Thou canst not assure thy self, nor can any Man under the Heavens assure thee of another Day, of a Morrow: No, no, *To Day if you will hear his voice*; there is no Morrow mentioned in all the word of God in this case; there is no morrow in the Promise, therefore thou canst not expect it; no Morrow in the command, therefore thou canst not work in it: Thou mayest repent and believe the Gospel whilst it is called to Day; but if thou staiest till to Morrow it may be it will be too late; there is but a Day of Grace, and there is no Morrow to succeed: *Jerusalem* had her Day, and *Esau* had his

Day; but no Morrow, no afterward: No, no, then it was too late; read *Luke* 19. 4. *Heb.* 12. 17.

Direct. 2. Be ſteady in thy flight and perſiſt in thy courſe; hold on thy way till thou arriveſt at, and beeſt got into the City of Refuge: The guilty Man-ſlayer, was not ſafe till he got to the City of Refuge; he was as lyable to fall and periſh by the hand of the Purſuer and Avenger of Blood at the Borders of the City of his Refuge, as he was when further off. 'Tis not his being not far off that would do; *Thou art not far from the Kingdom of God*, ſaith Chriſt to the Lawyer that anſwered well; but he was not in the Kingdom of God for all that. And whether he ever went on and got in afterward we do not find. You know who ſaid unto *Paul*, *Thou almoſt perſuadeſt me to be a Chriſtian*; but we find not that he ever became an altogether Chriſtian. 'Tis not thy making ſome progreſs toward Chriſt that will ſecure thee; but they getting into Chriſt, and they being in Chriſt, 1 *John* 5. 20. *Rom.* 8. 1. They that were near the Ark, periſhed in the Waters of the Flood as well as they that were further off; none were ſaved but they that entred in: Multi-

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tudes there are that seem not far off from Christ, yea many that seem near unto him; but none can be saved but such as are in him.

Direct. 3. Those that fled to the City of Refuge, were to abide therein, and not to venture out of it, at least till the death of the High Priest; for if the Avenger of Blood found him afterward wandring abroad, he might fall upon him and slay him, *Numb.* 35. 25, 26, 27. Even so Sinner, thou must not only refuge thy self in Christ for a time, and then wander away after thy own lusts, worldly interests, or thine own righteousness afterward, but thou must abide in Christ all the days of thy life, and never *draw back through an evil heart of unbelief*; as *Heb.* 3. 12. And thou must persevere in thy Faith, and in thy course of Holiness; and *hold fast the rejoycing of thy hope unto the end*; or else thou must lose all at last; *Heb.* 10. 38, 39. 'Tis a dangerous thing, when thou hast *put thy hand to the Plough, to look back, and remember* Lot's *Wife*, who escaped out of *Sodom*, and yet afterward looking back, was turned into a Pillar of Salt: 'Tis ill for them that begin in the Spirit, and do afterward end in the Flesh: 'Tis dangerous turning back from Christ, and tacking about again

again to the World as Wind and Tyde ſerve: We read of many that did ſo, but never recovered their former Faith and Profeſſion; *Joh.* 6. 66. *From that time many of his Diſciples went back, and walked no more with him.* And the Apoſtle *Peter* tells us; *It had been better for them not to have known the way of Righteouſneſs, than after they have known it, to turn aſide from the holy Commandment delivered to them*; 2 *Pet.* 2. 20, 21. *For it is happened to them according to the true Proverb*; *The Dog is turned to his old vomit again, and the Sow that was waſhed to her wallowing in the mire*; *v.* 22. And ill it is for thoſe that have ſought to be juſtified by Faith in Chriſt, to go back again to the Works of the Law; *Gal.* 5. 4. Chriſt is become of none effect unto you whoever of you are juſtified by the Law, ye are faln from Grace; therefore having fled for Refuge unto Chriſt, abide in him as your Refuge.

2d Branch of Exhortation. This Doctrine ſpeaketh by way of Exhortation unto Saints, unto Believers, unto them that are in Chriſt, and as true Heirs of Promiſe have fled for Refuge to lay hold upon the Hope that is ſet before them, which is Chriſt; I ſay it ſpeaks unto them by way of Exhortation, unto three things.

1. To

1. To rejoyce in Christ Jesus. The poor guilty Man-slayer, when he had fled and got into the City of Refuge, rejoyced in his Refuge, because there he was safe and quiet, and the Avenger of Blood could not touch him there: So it becometh you much more to rejoyce in Christ Jesus, your Refuge; for here in Christ you are safe and quiet, the Guilt of Sin, the Curse of the Law, and the Avenging Justice and Consuming Wrath of God cannot touch you here in your Refuge; *Rom.* 8. 1. *There is therefore now no condemnation to them that are in Christ*; *Gal.* 3. 13. Christ *hath redeemed us, from the Curse of the Law, being made a Curse for us*; and 1 *Thes.* 1. 10. *Even Jesus, which hath delivered us from the Wrath to come.* Oh therefore rejoyce in Christ Jesus, because ye are safe and quiet; your Souls are safe; you are now safe for ever, for ever! *Psal.* 107. 30. Then are they glad, because they are quiet or safe, *i. e.* from their former dangers and fears. Oh Believers! be glad because ye are safe arrived in Christ your Harbour, your Refuge, and now ye are quiet and safe from your former dangers and fears; we which have believed do *enter into rest*; *Heb.* 4. 3.

To rejoyce in Christ Jesus, doth imply three things; namely,

1. Thank-

1. Thankfulneſs: The poor guilty Man-ſlayer is thankful for the City of Refuge, and for that he is got into *the City of Refuge*; he bows and worſhips God in thankfulneſs, and bleſſes God who appointed the City of Refuge, and bleſſes God that he is now got into it: So ye that are got into Chriſt, your ſpiritual and heavenly Refuge, bleſs God, and be thankful for Jeſus Chriſt, and that ye are now got into Chriſt; all is of grace, of free grace, that Chriſt was given to be a Refuge to guilty Sinners purſed by the Law and Curſe, and that ye were enabled to flee unto him in your diſtreſs; oh give the praiſe and glory to the God and Father of our Lord Jeſus Chriſt; *Epheſ.* 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt:* And again, *Col.* 1. 12, 13, 14. *Giving thanks to the Father, &c.* And *Rev.* 1. 5. *Unto him that hath loved us, and waſhed us from our ſins in his own Blood!*

2. Satisfaction, compleat ſatisfaction and content; the Lot is faln to you in a pleaſant place; ye are now in the beſt ſtate that ever you were in, or that you can be in on this ſide Heaven. The poor Man-ſlayer hath perfect ſatisfaction and content in his City of Refuge; and though he may want many things,

things, yet he hath that which is better than all, which is best of all, and upon that account he rejoyceth in full contentation, satisfaction and well-pleasedness with his condition: So ye that are in Christ, have infinitely more reason to be satisfied, and rejoyce in a holy contentation and well-pleasedness in Christ; for though you may want many outward comforts; yea, though you may suffer many afflictions and troubles in this world, yet you have that in Christ which is better than all worldly comforts; and which will infinitely weigh down and out-ballance all worldly afflictions and troubles. Oh! therefore rejoyce in Christ Jesus in a holy contentation and well-pleasedness in Christ. Oh Christian! let thy heart in this answer to the heart of God; for the heart of the Father doth rest in Christ in a perfect satisfaction, complacency and delight; *Mat.* 3. 1. *This is my beloved Son in whom I am well pleased.* If the heart of God thus rests in Christ, and is well pleased, let thy heart do so too.

3. Rejoycing in Christ Jesus doth imply a holy relyance upon him alone, and resting upon him for all, and that with firm trust, and u most dependance. The poor guilty Man-slayer trusts in his *City of Refuge*, makes it his strong Tower and Rock of defence to save

ſave him, and in confidence thereof he bids defiance to Death it ſelf, and to all danger, and triumphs in this confidence over all his Enemies, and ſaith, Who is he that ſhall harm me? Here he can look upon, and talk with his Enemy, the Avenger of Blood, without danger, and without fear: Why even ſo ye that are in Chriſt ſhould rejoyce in Chriſt Jeſus in a holy relyance and reſting upon him alone for all your Salvation; upon his Blood to cleanſe you, and his Righteouſneſs to cloath you, his Wiſdom to direct and conduct you, his Power to preſerve you, his Merit to obtain all for you, and his Spirit to work all in you: Oh thus live by Faith, and reſt upon Chriſt for all: Oh Chriſtian! this is indeed right living by Faith, and walking by Faith, when thou liveſt out of thy ſelf upon another, *i. e.* Chriſt, and when thou walkeſt through all the darkneſs and wickedneſs of this World in a ſteady and firm dependance upon Chriſt thy Refuge, thy Rock and Houſe of defence to ſave thee, thy Righteouſneſs, thy Wiſdom, thy Sanctification and Redemption! here thou mayeſt talk with all thine Enemies, and throw the Gantlet to them all in a holy triumph and rejoycing againſt That they can do againſt thee, and ſay as *Rom.* 8. 33. *Who ſhall lay any thing to*

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the charge of Gods Elect? And as *verse* 34. *Who is he that condemneth? it is Christ that died!* And as *verse* 35. *Who shall separate us from the Love of Christ? shall tribulation, &c.* As *vers.* 35, 36. and conclude as a Conqueror, (yea more than a Conqueror through him that hath loved thee) as *vers.* 38, 39.

2. Next to rejoycing in Christ Jesus, be exhorted from this Doctrine, to put no confidence in the flesh; *Phil.* 3. 2. *Rejoyce in Christ Jesus, and have no confidence in the flesh*; these two must go together in the heart and walking of a Christian: You cannot rejoyce in Christ Jesus, if you have, or put any *confidence in the flesh*; and ye cannot have confidence in the flesh, if ye do aright rejoyce in Christ Jesus: To have confidence in the flesh, is to have trust and confidence in the Law, and in the Deeds and Works of the Law, done by you either before or after your laying hold upon Christ as your Refuge; the internal Deeds of the Law, which are the qualifications, virtues and graces of the mind, and the external Deeds of the Law, which are the external actions of thy Life and Conversation, both with respect to God and Man done and wrought in conformity to the holy Law of God, so far as thou art able to reach it: The Duties of the first Table and of the second;

ſecond; thoſe which reſpect Religion toward God, and thoſe which reſpect Righteouſneſs towards Man, as they are or can be performed by thee; theſe all are comprehended in the word fleſh; as appeareth plainly by the Apoſtle; *Phil.* 3. 4. *Though I might alſo have confidence in the fleſh, if any other man thinketh that he hath whereof to truſt in the fleſh, I more*: And then he addeth all his Legal qualifications, priviledges and performances before his Converſion; *v.* 5, 6. *Circumciſed the eight day, &c.* and then he adds all his own Righteouſneſs of the Law in the internal and external Deeds of it after his Converſion and Faith in Chriſt; *v.* 9. *And be found in him, not having mine own Righteouſneſs, which is of the Law; but that which is through the Faith of Chriſt, the Righteouſneſs which is of God by Faith*: So that all his own Righteouſneſs both before and after Converſion, he ſets in oppoſition to the Righteouſneſs of God by Faith in Chriſt; and this, all this, that is, a mans own Righteouſneſs, he calleth *fleſh*, and forbids and denies any confidence or truſt to be put in it, either by himſelf, or by any other man; ſo as that he or any other perſon ſhould think or judge, or reckon himſelf righteous and juſtified in Gods ſight by his own Righteouſneſs, either of inherent qualifications or exter-

external obedience; no, no, this is abominable; this the Apostle abhors in himself, and deters all others from: But on the other hand, to trust alone unto Christ, and rely and depend upon the perfect Righteousness of Christ, which is the Righteousness of God, and is made ours by Faith, and not by Works; this is to rejoyce in Christ Jesus; but to have confidence in our own Righteousness; this is to have confidence in the flesh: And there are two reasons why all a mans own Righteousness is called *flesh*; 1. Because it is weak and unable to bear the weight of mans hope and confidence as touching his being righteous thereby, or justified before God; and thus the Horses of the Egyptians are said to be flesh, not spirit, because of their weakness and inability to answer the sinful trust and confidence which the Jews had in them; *Isa.* 31. *v.* 3. And 2. Because it is polluted, sinful and unclean by the infirmity and imperfection of grace in the best, and by the mixtures of sin and corruption that attend us in our best Duties; as *Isa.* 64. 6. *But we are all as an unclean thing, and our Righteousnesses are as filthy Rags*, and therefore not to be trusted in and relied upon when we come before, and have to do with God. Now therefore, ye that are in Christ, and desire to rejoyce in

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Christ Jesus, have; *see that ye have no confidence in the flesh: covet earnestly the best gifts*; strive after the highest attainments of inherent grace and holiness, but trust not to, put no confidence in your own Works and Righteousness; for by the Works of the Law there shall no flesh be justified in his sight.

3. And last of all; See that ye worship God in the Spirit; *Phil.* 3. 2. *For we are the true Circumcision which worship God in the spirit, rejoyce in Christ Jesus, and have no confidence in the flesh*: So that to your rejoycing in Christ Jesus, and having no confidence in the flesh, you must add this also; To *worship God in the spirit*. Now to worship God in the spirit implieth these three things; namely,

1. To Worship God in the Spirit, is to Worship God in Christ; those of the Concision spoken of in the beginning of *Phil.* 3. *Who trusted to Circumcision and the Works of the Law*, or their own Righteousness, Worshipped God in the Deeds and Works of the Law, which the Apostle here calls Flesh; and so they Worshipped God not in the Spirit, but in the Flesh: They rested in their own Deeds and Works, and looked not to Christ Jesus who was the End, Perfection, and Substance of the Ceremonial Law. And so

so indeed their Worship terminated in their own Righteousness, and they did not by Faith go out of themselves unto Christ and his Righteousness; and so they did not Worship God in the Spirit, *i. e.* Evangelically and by Faith in Christ; but legally and presuming upon their own Merit and Worthiness without Christ; and so all their Worshipping was Carnal and in the Flesh, after the Old Covenant and Works; but not Spiritual and Evangelical, *i. e.* after the New Covenant and Grace. To Worship God therefore in Christ, and by Faith in him as your only Righteousness, and always to come unto the Father by the Son; this is indeed to Worship him in the Spirit relying upon his Mediation, Merit, Blood, and Righteousness as the Mediator of the New Covenant, and not upon the Old Covenant and Works.

2. To Worship God in the Spirit, is to Worship him sincerely and with a true heart; and thus to Worship God in the Spirit, is to Worship him in truth, *Joh.* 4 23, 24. *But the hour cometh and now is, when the true Worshippers shall Worship the Father in Spirit and in Truth; for the Father seeketh such to Worship him: God is a Spirit, and they that Worship him, must Worship him in Spirit*

Spirit and in Truth. These Concisionists did Worship God not in Truth, but in outward Shew and Hyporisie; for they Worshiped him in the outward Circumcision of the Flesh,; but the inward Circumcision of the Heart, which is in the Spirit, and Soul and Mind, that was wanting, that they looked not after: Thus, whilst they doted upon, and boasted of the external Sign, they lost, they minded not the thing signified, *i. e.* the internal Grace and Spirit; and there was not that in the Heart and Spirit within, that might accord and stand with, and answer to Circumcision without, *i. e.* the Answer of a good Conscience; no, the Conscience was neither sprinkled with the Blood of Christ, nor sanctified by his Spirit; and hence they did not, they could not draw near to God with a true heart, nor in that full assurance of Faith that God would either hear or accept them in their Worshiping of him: A guilty Conscience, and an unsanctified Heart is always hypocritical, and playeth false and loose in worshiping God; hence *Heb.* 10. 22. *Let us draw near with a true heart, in full assurance of Faith, having our hearts sprinkled from an evil Conscience, and our bodies washed with pure water*; and the heart must first be sprinkled from an evil Conscience, and body washed with

with pure water, by the Blood and Spirit of Jesus Christ, before any Man can worship God in Spirit and in Truth; and I do, and dare too affirm it from the Word of God, that there is not a true and spiritual Worshipper of God in all the World, but such as are so inwardly sprinkled and washed with the Blood and Spirit of Jesus Christ; all others do worship God carnally and hypocritically, not in Spirit, and in Truth, not sincerely and inwardly: Oh therefore, you that are in Christ, see, look to it, that you worship God in the Spirit, and in Truth, for else there is none in all the World to do it.

3. To worship God in the Spirit, is to worship him in and according to his own holy Institutions, Ordinances and Appointments, and not according to Humane Inventions, not according to Mens Traditions; there is neither Spirit nor Truth in that Worship that hath not the stamp of Divine Authority upon it: Voluntary Humility and Will-worship, and all things of mans devising in the Worship of God, and that hold not the Head Christ Jesus, can minister no grace or spiritual nourishment to the Members and Joynts of the Body; *Eph.* 4. 16. compared with *Col.* 2. 18,19,20,21,22,23. A little Leaven will leaven the whole lump, and a little

little Superſtition and Will-worſhip, after th
Doctrines and Commandments of Men, wi
render the whole Worſhip vain and fruitle
to your ſelves, as well as diſpleaſing, provok
ing and unacceptable to God; and ſo whe
all the ends of Worſhip are loſt, it becom
altogether vain; as *Mat.* 15. 9. *But in va
they do worſhip me, teaching for Doctrine t
Commandments of men; and who hath r
quired theſe things at your hands?* will o
day daſh in pieces the confidence of all ſuc
Worſhippers, and evidence the vanity, as we
as the impiety of all ſuch Worſhip: Human
Traditions and Impoſitions of Men unde
what name or pretence ſoever, whether of E
cleſiaſtical, or of holy learned and judicio
perſons, or the Authority of the Civil Ma
giſtrate, are not ſufficient to warrant us i
our worſhiping of God: No, no, we mu
to the Law, and to the Teſtimony; and i
they ſpeak not according to this Word, the
is no light or morning in them: And whe
men have once rejected the Word of th
Lord, what Wiſdom is in them? yea wha
Holineſs is in them? what Learning is in them
yea, profeſſing themſelves to be wiſe, the
are become fools; and why then ſhould yo
that are in Chriſt follow them, or be led by
them, wherein they do not follow Chriſt, o
are

are led by his Word and Spirit? 'Tis time for us to leave them who have left the Head Jesus Christ, and have gone a whoring from under their Gods: What though all the World wander after, and worship the Beast? yet those whose names are written in the Lambs Book of Life, must not comply with them; *Rev.* 13. 7, 8. Ye that are in Christ are the Temple of the Living God; for God hath said, *I will dwell in them, and walk in them: What agreement hath the Temple of God with Idols? wherefore come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing*; 2 *Cor.* 6. 16, 17, 18. And again, *Rev.* 18 4. *And having therefore, dearly Beloved, these promises, viz.* of God's receiving us, and of being a Father to us, and our being his Sons and his Daughters; as before; *Let us cleanse our selves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God*; 2 Cor. 7. 1. And let it be considered by you, that if you be rejected of the World for not worshiping with them after their Rudiments, ye shall be received of God in Christ, as the true Worshippers, that worship him in spirit and truth, *i. e.* that worship him in Christ sincerely, and according to his own Institution; and whether it is better to please God or Men; to be rejected of Men, and to be received of God; or to be received of Men, and rejected of God, judge ye; for to be justified by Works and our own Righteousness; and to worship God by Humane Inventions, are equally hateful and abominable with God, tho' highly esteemed amongst Men; *Jer.* 44. 4. *Oh do not this abominable thing that I hate!* And *Luk.* 16. 15. *Ye are they, which justifie your selves before Men, but God knoweth your hearts; for that which is highly esteemed amongst Men, is abomination in the sight of God:* And for us to think

within our ſelves, that we can be juſtified in the ſight of God by our own Works or Righteouſneſs; or that we can worſhip God by Humane Inventions, or Mens Traditions, is to think that *God is altogether ſuch an one as our ſelves*, for which certainly he will reprove us; *Pſal.* 50. 21, 22. And there is a ſecret, yet ſtrong connexion betwixt theſe two grand Errours, *viz.* to be juſtified by Works, and to worſhip God by and after our own Inventions; for they commonly go together, and ſtand and fall together: And thoſe that are corrupt or looſe in the Doctrine of Juſtification, are accordingly as corrupt and looſe in Worſhip: And therefore when a Profeſſing People grow looſe in the Worſhip of God, 'tis an ill Omen, and juſt ground of godly jealouſie and fear, that ſuch are unſound and looſe in the Point of Juſtification: Hence *Gal.* 4. 8, 9, 10, 11. And that they are not faſt knit by a ſincere Faith unto Chriſt the Head; *Col.* 2. 19, 20, 21, 22. *Let us therefore, as many as are perfect, be thus minded; to rejoyce in Chriſt Jeſus; have no confidence in the fleſh; and worſhip God in the Spirit*; then, and not till then are we the true Circumciſion; then, and not till then, do *we walk after the ſpirit, and not after the fleſh: As therefore ye have received Chriſt Jeſus the Lord, ſo walk ye in him: And the God of Peace ſhall be with you.* Amen.

The Second Part of the

True Light

Shining in Darkneſs:

To give to us the knowledge of Salvation, & to guide our feet into the way of Peace.

OR,

The Righteouſneſs of God

Manifeſted, opened and declared as the True and only Matter of our

Juſtification before GOD,

through Faith in Jeſus Chriſt.

Being one Sermon or Doctrine of five more remaining upon *Rom.* 3. 21, 22. *But now the Righteouſneſs of God, without the Law, is manifeſted, being witneſſed by the Law and the Prophets: Even the Righteouſneſs of God, which is by Faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference.*

Preached firſt in and about the City of *London*, and now more lately in the Town of *Cambridge*.

By *Thomas Taylor.*

London, Printed for *Nath. Crouch*, 1693.

The True Light ſhining in Darkneſs.

Rom. 3. 21, 22, *But now the Righteouſneſs of God without the Law is manifeſted, being witneſſed by the Law and the Prophets; even the Righteouſneſs of God, which is by Faith of Jeſus Chriſt unto all, and upon all them that Believe; for there is no difference.*

IN the foregoing Verſe, and the Diſcourſe thereupon you have heard that there is no Righteouſneſs of man whereby he can be Juſtified or Stand before God. Now leſt you ſhould Object and ſay; If the caſe be thus with Man, with all Men, ſince the fall of *Adam*, that there is an utter failing of a mans own Righteouſneſs: ſo that it is now become impoſſible for him to be Righteous and to be Juſtified in the ſight of God by the Deeds of the Law; Then is the caſe deſperate with him, and there is no hope; I ſay to obviate ſuch an Objection as this, and to open a door of hope, or a better hope to man,

thus

thus desperate in himself; the Apostle presently adds; *But now the Righteousness of God*, &c. As if he had said, Oh! ye lost and undone Children of *Adam*, cheer up your Spirits and let not your Hearts sink; for tho' there is no hope for you by the Law and the works of it, yet there is hope for you in Christ: And though there is no Righteousness of man that can be the matter of your hope for Justification before him, with whom ye have to do; yet there is a better Righteousness which you may attain unto by Faith, *i. e.* the Righteousness of God; *But now the Righteousness of God*, &c.

In the Text you have this Righteousness described and set out unto you by six Characters, each one of which will afford a distinct point of Doctrine, and deserve a particular Consideration. Namely,

1. It is the Righteousness of God.
2. It is without the Law.
3. It is manifested, being witnessed by the Law and the Prophets.
4. It is obtained by Faith of Jesus Christ.
5. It is by way of imputation, εἰς πάντας καὶ ἐπὶ πάντας, unto all and upon all that Believe, *i. e.* by way of imputation.
6. It is extended equally and alike unto all them that Believe, for there is no differ-

ence, *i. e.* betwixt one Believer and another in respect of Justification and this Righteousness of Faith.

The points of Doctrine accordingly, are or may be these six. Namely,

Doct. I. *That the Righteousness which is by Faith of Christ to all them that Believe, is the Righteousness of God.*

Doct. II. *That the Righteousness of God which is by Faith of Christ to them that Believe is without the Law.*

Doct. III. *That the Righteousness of God without the Law, is manifested, being witnessed by the Law and the Prophets.*

Doct. IV. *That the Righteousness of God without the Law is dispensed and brought down to us, and can be obtained by us only by Faith.*

Doct. V. *That the Righteousness of God which is by Faith of Jesus Christ, is an imputed Righteousness.*

Doct. VI. *That the Righteousness of God which is by Faith of Jesus Christ, is extended equally and alike to all them that Believe: so that there is no difference.*

We shall begin with the first of these Namely, Doct

Doct. I. *That the Righteousness which is by Faith of Jesus Christ unto all them that believe, is the Righteousness of God*; for so the Apostle calls it in the Text, Δικαιοσύνη Θεοῦ, *The Righteousness of God*: And again *v.* 22. *Even the Righteousness of God*; and it is not in vain and without special reason, that this Character is repeated and inculcated again and again in the Text, as also in other places; for herein lieth one Essential difference and characteristical distinction betwixt all other Righteousnesses that can be pretended to amongst Men, and this Righteousness, which is by Faith, namely, that this Righteousness only and above all others by way of eminency, is the Righteousness of God.

And this will appear and be made plain in these four general Heads.

1. In that God alone is the Author of this Righteousness; and as he is the Father of Lights from whom *every good gift and every perfect gift comes, and in whom is no variableness nor shadow of turning*; *Jam.* 1. 17. So this good gift, this perfect gift of Righteousness by Faith in his Son Jesus Christ, cometh down from above, from him who is the Father of Lights: And God is the Author of this Righteousness in a special and peculiar way. Indeed as all things of the first Crea-

tion are of God; *Rom.* 12. *ult.* ſo all Righteouſneſs amongſt Angels and amongſt Men is of God, and he is the Author and giver thereof: The Righteouſneſs that is found in the Elect Angels, who obey his Word, and do his Will, whatever it is, is of God, and he is the Author thereof; for he planted that rectitude and integrity at firſt in the Angelical Nature, and he hath preſerved the ſame in the Elect Angels that ſinned not, and them in it, of his own Will: And if there be any Righteouſneſs to be found amongſt Men, it is ſtill of God, and he is the Author of it. The Original Righteouſneſs that was found in the firſt *Adam* before the Fall, was of God as the Author of it; for God made him after his own Image, and planted that Original Righteouſneſs, Rectitude and Integrity in the Humane Nature, conformable to that holy and righteous Law under which God put him: And if there be found in Faln Man any thing that may be called Righteouſneſs amongſt Men, as namely, that which Men call Moral Righteouſneſs, it is certainly of God, and God is the Author of it, as it ſheweth forth the work of his Law written at firſt in their hearts, though now to be found only in the broken remains of it: So that all Righteouſneſs, Angelical and Moral, that is found amongſt

amongst Angels or Men, is of God, and God is the Author of it, as it is a part of his first Creation; for he made all things very good; *Gen.* 1. 31. and Man expressly, after his own Image; *verse* 26, 27.

But this Righteousness which is by Faith of Jesus Christ unto all, and upon all them that believe, is of God after another manner, and God is the Author of it in a more especial and peculiar way, and by way of eminency above all that is called Righteousness amongst Angels or Men besides this; for this Righteousness is of God, and he is the Author of it, as it is indeed the foundation of his new Creation, and the whole Fabrick and Building of the new Creation is founded upon it; and look as God's new Creation of Grace in and by his Son Jesus Christ, is a more excellent Workmanship than that of his old Creation, and God is the Author of the new Creature in a more especial manner; so also is God the Author of this Righteousness; 2 *Cor.* 5. 17, 18. *Therefore if any man be in Christ he is a new Creature; old things are passed away, behold all things are become new; and as old things are passed away, and all things are become new*; so particularly the old Covenant and old Righteousness by the Deeds and Works of the Law is passed away,

and a new Covenant and a new Righteouſneſs brought in, not of Works, but of Grace; not by the Deeds of the Law, but by Faith in Jeſus Chriſt; *and all things are of God*; as *verſe* 18. *i.e.* all things of this new Creation, and ſo this Righteouſneſs which is by Faith of Jeſus Chriſt, is of God in a new and more peculiar and glorious way, under a new head, *i.e.* not *Adam*, but Jeſus Chriſt, and by a new Covenant, not of Works, but of Grace; and by a new Birth, not after the Fleſh, but after the Spirit; not of the Will of Man, but of God; *Joh.* 1. 13. *Jam.* 1. 18. *Gal.* 4. 28, 31. And ſo this Righteouſneſs is called by a new Name, *The Righteouſneſs of God*; as God is the Author of it, and hath created it, and brought it forth after a more peculiar manner; and this will appear more plainly in the conſideration of theſe three particulars; namely,

1 Particular. Firſt, In that God of his infinitely free and ſoveraign Grace hath in and through his Son Jeſus Chriſt, deſigned and conferred this Righteouſneſs upon us by Faith in his Son. I ſay, God of his free Grace hath conferred this Righteouſneſs by Faith upon the Heirs of Salvation, and that from all eternity the purpoſe and counſel of his Grace deſigned and conferred this Righteouſneſs by

his

his Son before the World was; 2 *Tim.* 1. 9, 10. *But according to his own purpose and grace, which was given us in Christ before the World began: But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought immortality and life to light through the Gospel:* What is that which is made manifest by the appearing of our Saviour Jesus Christ, but this Righteousness of God? as in the Text. But now the Righteousness of God is manifested: Now by this Righteousness of God is death abolished, and immortality and life brought to light through the Gospel. Now whence is this Righteousness of God, and so immortality and life brought to light? was it from, or according to Works? no, but according to his own purpose and grace, which was given us in Christ before the World began; so that it was not our Works, but God's free purpose and grace which designed and conferred this Righteousness; and if you will know when this purpose and grace, or this purpose of grace in God moved him hereunto; it was from all eternity, before the World began; and this Righteousness of God, is not a Righteousness of Work or by Works, but a Righteousness of Grace, given us in Christ, not as a reward of Works

and

and of Debt, but as a gift of free and soveraign Grace; and so it is called; *Rom.* 5. *v.* 17. Much more they which receive abundance of Grace, and of the Gift of Righteousness, and all that are justified by this Righteousness, which is by Faith in Christ, are said to be justified freely; *Rom.* 3. 24. *Being justified freely by his grace through the Redemption that is in Jesus Christ:* And it is very much to be considered, that Mans Works are always excluded, and the Grace of God, and the Gift of Righteousness magnified and mentioned in the business of Justification; *Titus* 3. 5, 6, 7. And for as much as this purpose and grace, or this gracious purpose of Righteousness by Faith was given us in Christ before the World began, it is manifest, that Man not having then a Being, or having done good or evil, not Mans Works or Worthiness, but Gods own free Grace and Goodness moved him to confer and bestow this gift of Righteousness; as the Apostle argueth concerning *Esau* and *Jacob*; *Rom.* 9. *v.* 11. *For the Children being not yet born, neither having done any good or evil, that the purpose of God according to Election might stand; not of Works, but of him that calleth:* So that this Righteousness which is by Faith of Jesus Christ, is the Righteousness of God,

as his Grace, his free and soveraign Grace in Christ hath created, designed from all eternity, and freely conferred the same on all them that believe: And thus no other Righteousnes, but this of Christs only, is or can be called the Righteousnes of God, because whatever other use there may be of other Righteousnesses, either Original, Legal or Moral amongst men in this World, yet certain it is that this Righteousnes only was designed and conferred as the Gift of God's free Grace in Christ, as that wherein only Man can be be justified in his sight.

2 Particular. This is the Righteousnes of God, as his Infinite Wisdom alone hath contrived and found it out: For considering the case of Man now faln under sin by the transgression of the first Covenant, and the first *Adam*, and every individual person of Mankind comprehended in him, were now become sinners, and had lost all hope and possibility of Righteousnes by the Law; it was above the reach and understanding of all created Wisdom; and would have put to a non-plus all the Wisdom of Men and Angels, to have found out a way, how Man, that had lost his own Righteousnes, and all hope of it by the Law, could ever become righteous again, and be justified in the sight of God; and that God might

might be juſt in juſtifying Man that
once a ſinner and tranſgreſſor of his
Law: And had God put the queſtion
Adam, who had as much natural Und
ſtanding and Wiſdom, as any Man ever ha
I ſay, had God put the queſtion to him;
me *Adam*, now that ſin and death have
the dominion over thee, and all thy Poſter
by thy tranſgreſſing of my Law, how ſin a
death may be deſtroyed, and Righteouſn
and Life brought in, my Law be fulfille
my Juſtice ſatisfied, and Glory preſerve
and thou ſaved; his mouth had been ſtopp
and his tongue ſilent without any anſwer;
could not have entred into the heart of M
to conceive ſuch a Myſtery of Grace as th
is: And as there was none amongſt Men,
none amongſt the Angels in Heaven th
could have been his Counſellor in this matte
or have firſt given unto him; as *Rom.* 1
34,35. *Who hath been his Counſellor? and wh
hath firſt given unto him?* No, no, God hat
been his own Counſellor in this matter; hi
own Wiſdom hath contrived this way o
Righteouſneſs by Faith in his Son Jeſu
Chriſt; as *Rom.* 11. 33. *Oh the depth of th
riches both of the Wiſdom and Knowledge o
God! how unſearchable are his Judgments
and his Ways paſt finding out!* For I had no
the

he Wisdom, as well as the Grace of God revented Man with the revelation and manifestation of this Righteousness, it had never entred into the understanding of Men or Angels to have conceived thereof; 1 *Cor.* 2. v. 9. *But as it is written, eye hath not seen, nor ear heard, nor hath it entred into the heart of man the things that God hath prepared for them that love him*; which is quoted out of *Isa.* 64. 4. *For since the beginning of the World, men have not heard nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him*: And doubtless this Righteousness of God by Faith in his Son, is one, and not the least of those things, and these words of the Prophet, neither hath Eye seen, O God, besides thee, doth not only exclude the Eye and Wisdom of Man, but of Angels also: So that it is the Eye of God only that hath seen, and his Wisdom alone that hath contriv'd this wonderful thing: And it is therefore called not only *the Wisdom of God*; as 1 *Cor.* 1. 24. but also *the Wisdom of God in a Mystery*; as 1 *Cor.* 2. 7. And *the hidden Wisdom, ordained before the World* for our glory: And *the Wisdom, which none of the Princes of this World knew*; as *verse* 8. *For had they known it, they would not have crucified the Lord of Glory.*

3. Parti. This Righteouſneſs is alſo t
Righteouſneſs of God, and he is the Auth
of it. As his Infinite Power hath effect
and performed it in and by his Son Je
Chriſt, as his Infinite Grace alone hath d
ſigned and conferred; and his Infinite W
dom alone contrived and declared, ſo alſo h
InfinitePower alone hath effected and broug
it forth; and therefore Chriſt in bringi
in this Righteouſneſs is called *The Wiſdom*
God and *the Power of God*, 1 Cor. 1. 2
And admirable indeed it is and worthy o
ſerious and particular conſideration to obſer
how the Infinite Power of the Godhead m
nifeſted it ſelf, and wrought in Chriſt f
effecting and bringing forth of this Right
ouſneſs; and this we may conſider in fi
particular Inſtances thereof; As namely.

1. Inſt. In the bringing forth of h
Son Jeſus Chriſt into the Humane Nature
what an emanation and irradiationof t
Divine and Eternal Power of the God
head was therein manifeſted; to the adm
ration and wonder of Angels and Men
Namely,

1. In that a Virgin ſhould conceive an
bring forth a Son, as the Prophet had fore
told, *Iſa.* 7. 14. This was impoſſible wit
men, but things that are impoſſible wit
men

men, are easie with God: And therefore here was a manifestation of the Divine and Infinite Power in effecting that by its own immediate operation which in the course and order of things as to men was impossible.

2. In that a man should be brought forth of the Seed of the Woman, and partaker of Flesh and Blood, *i. e.* of all the Infirmities of the Humane nature and yet without sin; this also was a further manifestation of the power of God: And as things stood with *Adam* after the fall, was altogether as impossible as that a Virgin should conceive! For *Adam* being first corrupted, and the Humane Nature depraved by Sin; it became impossible in the way of ordinary Generation, which God had ordained for the propagation and continuation of man in the World, that ever any particular man, or person of mankind should be born of a Woman, and in that respect be truly the Seed of the Woman, who was first in the Transgression; and yet be clean from the corruption of the Humane Nature and be without Sin; as *Job* 14. 4. *Who can bring a clean thing out of an unclean? Not one.* That is, not one amongst all the Creatures: 'Tis above and beyond the Power and Energy of any Creature in Heaven or Earth to effect such

such a work; *To bring a clean thing out of an unclean*: And so again, *Job* 15. 14. *What is man that he should be clean? And he which is born of a Woman, that he should be Righteous?* But here behold a Miracle indeed! A wonder of Divine Power and Efficacy! A man, one in the Humane Nature and brought forth in the fulness of Time that is perfectly clean, and free from all the Original and Inherent Corruption of Mans Nature, and one which is born of a Woman, and yet Righteous! Righteous above what *Adam* was in Innocency, and above what the Angels of Heaven were in the state of Original Purity: one more holy than Saints, more holy than Angels, and yet a Man, with all the Infirmities of Mans Nature, and yet born of a Woman! a clean thing indeed, brought out of an unclean. And therefore this holy, this clean, and harmless Son of Man, and separate from Sinners was not brought forth in a way of ordinary Generation, but by the immediate Energy and Power of the Most High, working in a miraculous and extraordinary manner, as was expressly declared by the Angel to the Virgin *Mary*, Luke 1. 35. *The Holy Ghost shall come upon thee, and the Power of the Highest shall over-shadow thee; therefore also*

that holy thing, which shall be born of thee, shall be called the Son of God; and therefore his generation was peculiar to himself, the miraculous and extraordinary manner of which, Thoughts are wanting in us to conceive, and Words much more to express, as it is written, *Isa.* 53. 8. *And who shall declare his Generation?* And surely herein that old Serpent the Devil was greatly deceived and disappointed of his expectation; for as when he tempted *Cain* to Murder *Abel* he thought he had thereby made all sure: the Seed of the Woman in the Person of *Abel* being now cut off; But little did he think then of another Seed appointed by God to the Woman instead of *Abel* whom *Cain* slew, but when *Seth* was born, the mystery of God was revealed, to the Faith of the Woman, and the Confession of her Mouth plainly declared the Faith that was in her heart, as to another Seed, in whom the Genealogy and Line was to descend down even unto Christ, as *Gen.* 4. 25. *For God*, said she, *hath appointed me another Seed instead of* Abel, *whom* Cain *slew*. So also in the first Temptation; here was the subtilty and malice of the Devil to cut off and murder all Mankind at once, for understanding that this glorious Creature *Adam*, was brought forth

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whole Race of Mankind, murder him
them in him, spiritually and eternally
well as bodily: and having effected this h
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Creature, supposing he had now made all
sure, that God himself according to his o
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Adam and all Mankind with him so fast within these Gates, that none could come to deliver him: but behold the second *Adam* Christ Jesus, by the Power of God, of the Seed of the Woman, holy, harmless, and separate from sinners being conceived in the Womb of the Virgin, and born of her without sin, according to the Promise made to *Adam*, and now declared immediately after his fall, *Gen.* 3. 15. *The Seed of the Woman shall bruise thy, i. e.* The Serpents Head; And here as the Serpent had deceived the Woman, and brought her first into the transgression; so this old Serpent the Devil was deceived by the Woman, of whose Seed by the Power of the highest is brought forth this second *Adam*; this man Christ Jesus; *who is made a quickning Spirit*, 1 *Cor.* 15. 45. to quicken or make alive that which was dead, as *ver.* 22. who also was not, as *the first* Adam, *of the earth, earthy*, and therefore easily overcome, as he was; but the *Lord from Heaven*, as *ver.* 47. and therefore able to raise up all his, after his own Image, *to bear the Image of the Heavenly*, as *ver.* 49. and to triumph over Death and Hell, as *ver.* 55, 56, 57. *Oh Death where is thy Sting!* And thus the admirable Power of God was manifest in bringing forth such a person as

Jesus

Jeſus Chriſt, in the Humane Nature; Jeſus Chriſt, the Righteous, and the propitiation for our ſins, and our Advocate with the Father; whoſe office and work it was to bring down this Righteouſneſs of God from Heaven to us.

2. Inſtance. The Infinite and Eternal Power of God, was alſo as much ſeen and manifeſted in Chriſt, bearing our ſins in this Humane Nature, in his own Body on the Tree: and firſt let us conſider what a burden, what a weight ſin and the guilt of ſin is, when it is charged and laid upon the Conſcience by the Power of God; and this may be conſidered in the Angels that ſinned; Angels are greater in power than we, as 2 Pet. 2. 11. *Angels that excel in ſtrength*, or Pſal. 103. 20. *Angels, who are Spirits*, i. e. not fleſh and blood as we are, weak and feeble; Angels that are not hay and ſtubble as we are, but a flaming Fire, Pſalm 104 yet theſe high and mighty Angel, theſe ſtrong and powerful Angels, that were naturally the firſt-born of Gods firſt or old Creation, and the excellency of Creature ſtrength, when they had once ſinned, and God comes to charge them with Folly, and lay the guilt and puniſhment of ſin upon them, how doth it ſink and break all the Powers and Spirits of

of the Angelical Nature; and casteth them down into the deepest darkness and despair, and that from the highest light, glory and confidence of their First and Heavenly state, and presently cast them down from Heaven to Hell, 2 *Pet.* 2. 4. so unable were they each of them to bear the burden, *i. e.* the guilt and punishment of their own Sin.

And 2. Let us consider sin in man, and how unable man is to stand when God shall mark Iniquity, as *Psal.* 130. 3. *If thou Lord shouldst mark Iniquities, O Lord who shall stand? i. e.* none shall or can stand, no Nation or Kingdom, no House or Family, no Person under Heaven, no not the Church or People of God can stand; if God should mark Iniquity, and punish Sin but with his Temporal Wrath and Judgments in this World, there is none could possibly stand, for *who can stand when God is Angry? And who knoweth the power of his Wrath?* The Sinners of the old World did know something of it, but they could not stand before it, it swept them all away with the Waters of a Flood; And whither did it sweep them? It swept them down to Hell, 1 *Pet.* 3. 19. *The Spirits now in Prison*; and that Prison is the Prison of Hell, *Luke* 16. 23. *And in Hell*, &c.

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The Sinners also of *Sodom* and *Gomorrah* did know somewhat of this Wrath: but they could not stand before it; They could no longer (as stout and hard hearted as they were) bear up under this burden and weight of their own Sin, for it brought a dreadful shower of Divine Vengeance upon them; a Shower of Fire and Brimstone from the Lord out of Heaven, by which they all perished, as *Gen.* 19. 24, 25. *Francis Spira* also knew somewhat of this Wrath, and Burden of his own Sin, when God laid it upon his Conscience, in the guilt and punishment due to it, but he could not stand, but went despairing out of this World, and without any hope or comfort as to the next, as to what did appear.

And it may be some of you here present, and if you have not, I am sure others have known something of this matter, when God hath been angry but for a moment; and hath laid sin in the guilt of it, upon Conscience; It made them sink immediately under utmost despair, and bereaved them of all hope, comfort and patience, that had not Infinite Mercy stept in to their relief, they had gone despairing down to Hell.

The damned Spirits in Hell know more of the Power of Gods anger, and the weight and

and burden of Sin laid upon their awakened and terrified Consciences, than any in this World have done or can do, and their Torments are intollerable, *Luke* 16. 24. *There the Worm dieth not, and the Fire is not quenched*; They are for their sin, a Sacrifice to Divine Wrath, and they are salted with Fire, and salted with Salt, and so are eternally Roasting in the Fire of Hell, *Mar.* 9. 48, 49: and yet they do not know all the Power of Gods Wrath, nor feel all the tormenting Power of the Fire of Hell: they feel much and fear more; They suffer that which is intollerable, and yet they fear what they have not yet felt: but must further feel and suffer to all Eternity. Oh Eternity! Eternity! Oh the Wrath of God, that is not only eternal, but infinite! They know not the utmost, they know not the end of it, nor can know! For that which is Infinite, hath no bounds or limits; and that which is Eternal hath no end.

Therefore last of all, Now consider this second *Adam*, the Man Christ Jesus, who though he had no sin of his own, to answer to God for, for he did no sin, *nor was guile found in his Mouth*, Isa. 53. 9. *He knew no sin*, as 2 *Cor.* 5. 21. yet he had the sin of the World, *i. e.* Jew and Gentile laid upon

him and did bear it in his own Body on the Tree, *John* 1. 29. The Lamb of God which taketh away or beareth the ſin of the World; For he did take away ſin by his bearing of it, *i. e.* both the guilt of it, and the puniſhment due to it: for thus was the Iniquity and Sin of all God's Elect laid upon him, *Iſa.* 53. 6. *And Jehovah hath laid upon him the Iniquity of us all*; Now therefore the Sin of the World being laid upon him to bear, what an infinite burden and weight was it? and how impoſſible for created ſtrength whether Angelical or Humane to bear; as hath been ſhewed. And yet that this one man, this ſecond *Adam* ſhould bear ſuch an infinite weight as Sin and the Wrath of God due to ſin is; what a wonder of Divine Power was manifeſted therein? The ſtrength of Angels could not, the ſtrength of Man could not bear ſuch a Burthen and Weight, as ye have heard; yet they had but their own ſin charged upon them, but here is a Man, the Son of Man, the Man Chriſt Jeſus, the Lamb of God, that beareth and taketh away, by bearing, the Sin of the World; oh admirable and wonderful Power of the God-head; by which this man was inabled to bear ſuch an infinite and eternal weight as Sin and the Wrath of God due to

Sin

Sin is; And therefore 'tis ſaid of him, that by *the eternal Spirit he offered himſelf to God for us*, *Heb.* 9. 14. for nothing leſs than the Power of the Godhead it ſelf, could have enabled the humane nature to bear ſuch an Infinite Weight and Burthen, as Sin is, even the Sin of the whole World, and the whole, and compleat Wrath of God due unto it; The Fleſh or Humane Nature was but a Vail to his Godhead, as *Heb.* 10. 20. but the Eternal Power and Godhead within this Vail, was that which enabled this ſecond *Adam*, this man to bear the Sin of many: oh therefore behold with wonder and admiration the working of Divine Power in bringing forth ſuch a Man into the World, and alſo in ſtrengthning this Fleſh and Humane Nature, to bear that which no Creature in Heaven or Earth could, neither Angels nor Men.

3. Inſt. But then again thirdly, Conſider the Infinite Power of God, and the Energy or working of it in the Reſurrection of Chriſt from the Dead. And this alſo was neceſſary in order to, and for the manifeſtation and declaring this Righteouſneſs of God for our Juſtification; which Righteouſneſs, though it was wrought by what this Man, th Jeſus Chriſt had done and ſuffered in his

Life and Death in obedience to the Law, under which he was made; yet this compleat, perfect and everlasting Righteousness of his as our Head and Surety, did not fully appear, nor was manifested until his Resurrection from the Dead, when he was visibly discharg'd out of the Prison of the Grave, and could no longer be holden of Death, having satisfied Divine Justice to the utmost demand upon him for our sins, and having paid the full Price of our Redemption; and therefore now by his Resurrection from the Dead, he is declared to be the Son of God with power, according to the Spirit of Holiness; or by the power of the Holy Spirit which raised him from the Dead; as *Rom.* 1. 4. and *Rom.* 8. *v.* 11. By this Resurrection of his from the Dead, he was justified as our Head; 1 *Tim.* 3. *v.* 16. *justified in the Spirit, i. e.* in or by the power of the Spirit or Godhead dwelling in the Humane Nature; and by his Resurrection from the Dead, we, *i. e.* all that believe and are in him by Faith, were vertually justified in him, and together with him as our spiritual Head; so that all Gods Elect were vertually justified by his Resurrection; and therefore, *Rom.* 4 *ult.* he is said, *to be delivered* (*i. e.* by Death) *for our Offences, and to be raised again for our Justification.* Now consider what

what a manifeſtation there was of the mighty Power of God in the raiſing of this Man from the Dead, unto which he was delivered for our Offences: See how the Apoſtle doth ſet it out, *Epheſ.* 1. 19, 20. *According to the working of his mighty power, which he wrought in Chriſt when he raiſed him from the dead:* Here is Power, his Power, his mighty Power. ἐνέργεια, the energy or working of this his mighty Power; ſo that the mighty Power of God did work and ſhew it ſelf at a wonderful rate, when he raiſed him, *i. e.* Chriſt from the Dead: And indeed the Power of God was more ſeen in the raiſing of Chriſt from the Dead, than in raiſing all the Men in the World beſides; for no Man ever had the ſin of the World in the guilt and puniſhment of it laid upon him, but this Man Chriſt Jeſus: And by vertue of this Reſurrection of his, all the Elect, the general Aſſembly and Church of the firſt-born, ſhall alſo be raiſed unto the Reſurrection of Life at the great day; as 1 *Cor.* 15. 22, 23. Therefore the Power of God, and the energy or working of it is greater and more glorious in Chriſts Reſurrection, than in raiſing all the Men in the World beſides.

4 Inſt. But then 4thly; What a working of the mighty Power of God was manifeſted in Chriſts

Chriſts Exaltation, and the ſetting of the ſecond *Adam*, this Man down at the right hand of God in the heavenly places: And this alſo was neceſſary as a Reward of his Death and Sufferings, of that Obedience which he performed to the Law for us, and that Righteouſneſs which he brought in to us; as *Phil.* 2. 9. having before ſpoken of his Humiliation and Obedience; *v.* 6, 7, 8. *Who being in the form of God, &c.* Addeth, *v.* 9. *Wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jeſus every knee ſhould bow, of things in Heaven, and things in Earth, & things under the Earth; and that every tongue ſhould confeſs that Jeſus is the Lord, to the glory of God the Father.* Now this Exaltation of Chriſt was the Reward of his Righteouſneſs, even his, with which the Father was ſo well pleaſed; as *Iſa.* 42. 21. And thereby is this Righteouſneſs viſibly declared and manifeſted in the ſight of Angels and Men, being crowned, and in the moſt ſolemn manner declared at his inauguration or being received up into glory, which was the ultimate and finiſhing Teſtimony and Witneſs from the Father that he is righteous; and as ſuch, and upon that account he ſits in Heaven; as 1 *Joh.* 2. 1. *We have an Advocate with the Father,*

Father, Jesus Christ the righteous; and *Joh.* 16. 10. *Of Righteousness, because I go to my Father, and ye see me no more*: So that Christs going to the Father, and sitting down in the heavenly places, so as to abide there in a perpetual Advocateship, and as Intercessor for us with the Father, is the highest evidence and demonstration of this Righteousness beyond all contradiction; and therefore upon this Argument 'tis said the Holy Ghost shall reprove or convince the World of Righteousness, *i. e.* this Righteousness of Christ; because, saith he, I go to my Father; for he went as a publick person and second *Adam*, the Head of the Church, and there is set down, in our Nature, and in our stead, as he that hath wrought out for us, and brought in to us perfect and everlasting Righteousness, in whom, as such, all the Seed of Gods *Israel* shall be justified and glory, *Isa.* 45. 25. Now that this Exaltation of Christ, and the setting of him down at the right hand of God in the heavenly places, is a wonderful and glorious work of Divine Power; see *Eph.* 1. 19, 20, 21. *According to the working of his mighty Power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.* Now consider this work of Divine

Power, and it will appear admirable; for God to take this Creature Man, made by Nature lower than the Angels, a Creature of the Earth, earthy; as *Pſal.* 8. 5. *For thou haſt made him a little lower than the Angels*; and 1 *Cor.* 15. 47. *The firſt man is of the earth, earthy:* Now I ſay, to take this Nature, and to advance it to Heaven, and to ſet it above Angels, both in its Union with the Godhead in the Perſon of the Son, and in its Superiority, Authority and Power over all the Angels in Heaven, and over all things in Heaven and in Earth, and under the Earth; as *Phil.* 2. 10, 11. and *Eph.* 1. 21. *far above all principality, and power, and might, and dominion, and every name that is named, not only in this World, but alſo in that which is to come*; and thus to put all things under his feet; as *v.* 22. *And hath put all things under his feet.* This I ſay is ſuch a work of glorious power, as fills Heaven and Earth now, and will fill Eternity hereafter with wonder and admiration: But then conſider again, that this Creature Man was now faln under ſin, the Curſe of the Law, and the Wrath of God; ſtript of its Original Righteouſneſs, which it was created in conformable to the Law of God, and utterly uncapable of Righteouſneſs by the Law and the Works thereof, and ſo

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separate from the Actual Union which he had with God his Creator, and set by sin at an infinite and eternal distance from God as to what this Creature Man could now do; and for God to take this Creature Man, and by a new Creation of it in Christ, to make all new, to purge and separate it from sin, take it into Union with the Godhead it self in the Person of his own Son, raise it from under sin and guilt, cloath it with perfect and everlasting Righteousness, and receive it up into glory above the highest Angels in Heaven: Oh what a work of divine and glorious Power was this! beyond whatever was seen in the Works of the old Creation, or in all the Works of Providence from the Foundation of the World.

5. But then again fifthly, What a manifestation is there of the Power of God, and the working of it towards all them that Believe in order to the making of them partakers of this Righteousness of God by Faith in Christ; Divine Power hath not done in bringing forth and accomplishing this Righteousness by Christ for us. But there is a further work of the mighty power of God required and manifested in applying this Righteousness to us, and working that Faith in us by which alone this Righteous-

neſs of God is made ours, and we are made partakers of it unto Juſtification of Life: For this Righteouſneſs of God is unto all, and upon all them that Believe; and as *Rom.* 10. 10. *For with the Heart man believeth unto Righteouſneſs:* Now this Faith is not a work of a mans own Heart, nor is it of a mans ſelf to believe in Jeſus Chriſt unto Righteouſneſs: No, no, this Faith is not of our ſelves; *It is the gift of God*, Epheſ. 2. 8. And as this Faith is the gift of Divine Grace, or the Grace of God in Chriſt to us, ſo it is alſo the work of his mighty power which worketh in us; and therefore it is called the work of Faith with power, as well as the good pleaſure of his will, 2 *Theſ.* 1. 11. *And fulfill all the good pleaſure of his will, and the work of Faith with Power.* And without the mighty power of God put forth upon a mans Heart in the hearing of the Word; there is not one man in the whole World that would or could believe in Jeſus Chriſt unto Righteouſneſs, *Iſa.* 53. 1. *Who hath believed our report? And to whom is the Arm of the Lord revealed?* The Arm of the Lord is his Power, his Mighty Power, and unleſs the Arm, *i. e.* the Mighty Power of *Jehovah* be revealed or manifeſted in the Heart of a man; he doth not, he cannot believe

lieve the report which the Holy Prophets gave Chriſt; *Who teſtified before hand the ſufferings of Chriſt, and the glory that ſhould follow*; 1 Pet. 1. 11. And this I may ſay from the word of God, there are no more men in the World that have believed this report; than there are perſons in whom this Arm of the Lord hath been revealed. Now that there is a Mighty Power of God put forth upon them that believe: See *Eph.* 1. 19. *And what is the exceeding greatneſs of his Power to us-ward who believe; according to the working of his Mighty Power which he wrought in Chriſt when he raiſed him from the Dead, and ſet him at his own Right hand in the Heavenly places!* Now look what manifeſtation there was of the exceeding greatneſs of his Power in raiſing Chriſt from the dead, and ſetting of him at his own Right hand in the heavenly places; (as hath been ſhewed) the ſame manifeſtation of his Power, the exceeding greatneſs of his Power; and the Energy or working of it, is to be ſeen in & towards all them that believe: For indeed no leſs Power can be ſufficient to raiſe a Dead Soul from Death to Life, than to raiſe a Dead Body from the Grave; *i. e.* no Power leſs than the Infinite, no Power leſs than the Mighty Power of God; and therefore

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it is ſo expreſt ὑπερβάλλον μέγεθος τ δυνάμεως αὐτ: The ſuperlative or exceeding greatneſs of his Power, and according to that which he wrought in Chriſt when he raiſed him from the Dead: For no leſs inſtance and pattern of Divine Power, and the working of it could reach and ſet out the working of this Power in and towards all them that believe; than this of its working in the raiſing of Chriſt from the Dead. And indeed to raiſe a man from the Death of Sin and Unbelief, (under which all are ſhut up as in the Grave, *Rom.* 11. 32.) is no leſs a manifeſtation of Divine Power, than was the raiſing of Chriſt from the Dead: And when this comes to be fully known and underſtood by the Saints, it will fill them with deep wonder and admiration to all Eternity; as 2 *Theſ.* 1, 10. *When he*, i. e. Chriſt *ſhall come to be glorified in his Saints, and to be admired in all them that believe; becauſe our teſtimony was believed among you in that day.* So that it will be the matter of admiration to the Saints themſelves when they come to the perfect knowledge of this Power of God towards them: That ever the teſtimony given concerning Chriſt by the Prophets firſt and the Apoſtles afterward; the Prophetical and Apoſtolical Teſtimony: Our Teſtimony

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was believed among you. And thus you see the mighty Power of God which wrought in Christ in performing and effecting this Righteousness for us; and also as it works in us that believe; that by Faith in Christ we might partake of this Righteousness of God. Now therefore it appeareth that God is the Author of this Righteousness as his Infinite Free Grace in Christ hath designed and conferred it; his Infinite Wisdom hath contrived, and his Infinite and Eternal Power hath performed and wrought it out in Christ for us, and in bringing down this Righteousness by Faith in Christ to us. And so much may suffice to have been spoken to the first General Head: Namely, That God is the Author of this Righteousness in a special and peculiar manner, as it is his work of the new Creation, and is therefore called the Righteousness of God.

2 Head. And secondly, it is called the Righteousness of God, because it is the Righteousness of the glorious and wonderful Person Christ Jesus, who is God Man, and whose name alone is *Emanuel, i. e.* God with us, or in our Nature; this glorious Person, whose name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, and yet is the Son of Man, the Child

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born to us, and given to us; *Iſa.* 9. 6. was brought forth in our Nature and in our ſtead, to bring in everlaſting Righteouſneſs, as hath already in part, and ſhall be more fully ſhewed in its proper place; and he hath done it, he hath finiſhed the work that the Father gave him to do; *Joh.* 17. 4. and therein he glorified the Father; and the Lord is well pleaſed for his Righteouſneſs ſake: Now this Obedience which he hath performed to the Law for us, both in that part of it which we call Paſſive, and alſo in that part which we call Active, makes up to us and for us this everlaſting Righteouſneſs; and therefore this Righteouſneſs which he in his Perſon wrought out for us, is called the Righteouſneſs of God, becauſe it is the Righteouſneſs of that Perſon who is both God and Man in two diſtinct Natures, & one Perſon for ever; & hence it is that in this wonderful Perſon, what is more properly appertaining to one Nature, is oftentimes aſcribed to the other; as *Act.* 20. 28. *To feed the Church of God which he hath purchaſed with his own Blood.* Here the Blood of Chriſt is called the Blood of God, though in propriety of ſpeech it was the Blood of Man, *i. e.* of the Humane Nature; for the Godhead is impaſſible, and cannot ſuffer, but by reaſon of the Union of the two Natures in one Perſon

son that suffered, it is called the Blood of God; even so the whole and compleat Righteousness of Christ both in his Active and Passive Obedience, though properly it was not the Divine Nature that obeyed and fulfilled all the Righteousness which the Law required, but the Humane Nature, which was made of a Woman, and made under the Law; yet the Person who thus obeyed and fulfilled all Righteousness for us, being God and Man, his Righteousness, which he performed to the Law for us in the Humane Nature, is called the Righteousness of God; as in the Text; but now the Righteousness of God; and *Rom.* 10. *v.* 3. *have not submitted themselves to the Righteousness of God*; and then it is added; *for Christ is the end of the Law for Righteousness to every one that believeth*: So that this Righteousness of God, which the unbelieving Jews submitted not themselves unto, is plainly the Righteousness of Christ, *i. e.* of that glorious Person who is God-Man, or God in our Nature *Emanuel*, God with us; and so an infinite dignity and merit is found in this Obedience, this Righteousness of Christ from the glory and dignity of his Person; and herein is also another part, and that no small part of the Mystery of Godliness; that as God was manifest in the Flesh or Humane Natrue; so God,

thus

thus manifeſted in the Fleſh, *i. e.* the Humane Nature, ſhould (being thereby made under the Law) become obedient, and fulfil all the Righteouſneſs of the Law for us; and in this reſpect is alſo this Righteouſneſs of God manifeſted, as the Perſon that performed it was God manifeſted in the Fleſh, or Humane Nature.

3 Head. And then thirdly; This Righteouſneſs is alſo called the Righteouſneſs of God in oppoſition to all Righteouſneſs of Man, either of the firſt Man *Adam*, or of all other men in the World pretending to a Righteouſneſs of their own, and by the Works or Deeds of the Law, as they are or can be performed by them: And as it hath been ſhewed, the Holy Ghoſt caſteth a contempt upon Man, when he calls him fleſh; as *Rom.* 3. 21. *There ſhall no fleſh be juſtified in his ſight, i. e.* by the Deeds of the Law, or his own Righteouſneſs; and alſo caſteth a contempt upon all a Mans own Righteouſneſs and Works, in that he calls them fleſh; and the putting confidence therein, to be putting confidence in the fleſh; as *Phil.* 3. 3, 4. So the Holy Ghoſt doth put a glory upon this Righteouſneſs of Chriſt, when he calleth it the Righteouſneſs of God, and the putting truſt and confidence therein, our rejoycing in Chriſt Jeſus; and ſo this Righteouſneſs which is by the

the Faith of Chriſt unto all, and upon all them that believe, is the Righteouſneſs of God in oppoſition to all Righteouſneſs of Man, or a Mans own Righteouſneſs. And as the Apoſtle ſpeaketh of the true, *i. e.* the heavenly Tabernacle, *Heb.* 8. 2. which the Lord pitched and not Man; ſo he ſpeaketh of this Righteouſneſs, which *Jehovah* hath provided in his Son Chriſt for us, and not Man; and therefore is Chriſt called, *Jehovah our Righteouſneſs*, by the Prophet *Jeremiah*, *c.* 23. *v.* 6. Not *Adam* our Righteouſneſs, or a Man our Righteouſneſs, but *Jehovah*, or the Lord our Righteouſneſs; and ſo it is frequently expreſſed in the holy Scriptures, the Righteouſneſs of God, in oppoſition to, and contempt of that Righteouſneſs which is of Man, or which is our own Righteouſneſs; ſo *Rom.* 10. 3. *For they being ignorant of Gods Righteouſneſs, and going about to eſtabliſh their own Righteouſneſs, have not ſubmitted themſelves to the Righteouſneſs of God.* Here is Gods Righteouſneſs mentioned again and again in oppoſition to their own Righteouſneſs! And ſo alſo, *Phil.* 3. 9. *Not having on mine own Righteouſneſs, but the Righteouſneſs which is of God*: Where the Apoſtle calleth it Gods Righteouſneſs, in oppoſition unto, and contempt of that which is or may be ſuppoſed

or

or pretended to be his own Righteouſneſs.

4 Head. And then Fourthly; It is called the Righteouſneſs of God, as it is that Righteouſneſs which only is and can be accepted of God in the matter of our Juſtification, *i. e.* that Righteouſneſs by which, and upon the account whereof only a man may be Righteous and Juſtified in his ſight: For there is no other Righteouſneſs by which a man may or can poſſibly be Juſtified in the ſight of God: Or that God accepts of, and is well pleaſed with, but this as the matter of our Juſtification, as hath been already proved; So that this only is the Righteouſneſs of God, as his Heart doth reſt in it, is well pleaſed with it, and doth always accept it by Faith in his Son Jeſus Chriſt; and is not, nor can be well-pleaſed without it: And as a broken Heart is called the Sacrifice of God, *Pſal.* 51.17. *The Sacrifices of God are a broken Spirit; a broken and a contrite Heart, O God, thou wilt not deſpiſe.* Properly or in propriety of Speech, a broken Heart or Spirit is no Sacrifice; but it was that God expected with all the Sacrifices which the People offered according to Gods appointment: For the Sacrifices for Sin were always ſlain, and ſo were offered up to God by Death, and ſhedding of their Blood. The Holy Ghoſt hereby

hereby signifying, that as the wages of Sin is Death; so every person that sacrificed and brought his offering for Sin, did deserve Death. And therefore, though this Death was transferred and laid upon the Sacrifices, which Typically did look unto Christ; and so required Faith in Christ, the Lamb or Sacrifice of God, *Which taketh away the Sin of the World*; as *John* 1.29. Yet the very Nature and Import of all the Sacrifices did plainly declare and imply, that Sin was a bitter and a very evil thing that could not be expiated with less than Death: And whosoever did present his Sacrifice to be slain, and offered up for Sin; did *ipso facto* acknowledge himself a Sinner, to have deserved Death, and to be Consumed in the Fire of Hell; as the Sacrifices were either wholly or in part burnt and consumed in the Fire after they were slain: And so were offered up, not by Death only but by Fire also till they were consumed. Now for a man to bring his Sacrifice to be slain and burnt in the Fire, and salted with Salt; and yet to have no inward sense and feeling of his Sin, no feeling of the wrath of God due to Sin, and so no inward Repentance towards God. This was most hateful and abominable in the sight of God, and so the Sacrifice of that Person was

not

not accepted, but deſpiſed of God, as a piece of meer Hypocriſie and outward Formality; for in this Man there is neither Faith in Chriſt, nor Repentance towards God: And therefore all the Sacrifices that Men did or could offer, ſignified nothing as to Divine acceptation, without this inward ſenſe of ſin, and brokenneſs of heart: This one thing, a broken heart, did ſignifie more than all Sacrifices without it; and ſo it is put for, and by the Holy Ghoſt, preferred to all Sacrifices whatſoever; the Sacrifices of God are a broken ſpirit; and why was a broken ſpirit more than all Sacrifices, and alone is called in the plural number, not Sacrifice, but Sacrifices; the Sacrifices, yea the Sacrifices of God, but becauſe of the Divine acceptation, becauſe God doth always accept this broken heart, this contrite ſpirit: *A broken and a contrite heart, O God, thou wilt not deſpiſe:* The words are a holy Meioſis, there is more implied, than is expreſt; *thou wilt not deſpiſe, i. e.* thou wilt certainly accept, thou wilt graciouſly accept and be well pleaſed with. Now therefore the Myſtery is opened, the meaning of this expreſſion, *The Sacrifices of God are a broken ſpirit*, is abundantly made clear and plain: It is in this reſpect that a broken heart alone is called the Sacrifices of God, that, or upon the

the account thereof God is well pleased, yea more pleased, than with all outward Sacrifices without it: Even so this Righteousness, which is by the Faith of Christ unto all, and upon all them that believe, is called, *The Righteousness of God*, because that this Righteousness only, and above all others, is that which carrieth the glory of the Divine acceptation; God will not despise, but will certainly, will graciously accept this Righteousness, whenever it is presented unto him upon the Faith of a repenting, believing Sinner, upon the Faith of him that worketh not, *i. e.* that hath no Works or Righteousness of his own, which he dares to offer or bring unto God, *but believeth on him that justifieth the ungodly*; as *Rom.* 4. 5. *His Faith is counted to him for Righteousness*; and God is well pleased with this Man for this Righteousness sake which is alone by Faith in his Son Jesus Christ. Now that God is well pleased with this Righteousness of his Son Jesus Christ, is most clearly testified by the Voice from Heaven; *Mat.* 3. *ult. This is my beloved Son in whom I am well pleased*; which Voice from Heaven was heard by *John* when Christ was baptized of him in *Jordan*, and was now entred upon his work of fulfilling all Righteousness; as *v.* 15. Then cometh this Voice from Heaven, *&c.*

And

And again, when Chriſt was transfigured upon the Mount a little before his Death and Tranſlation into Heaven: Now when he was about to finiſh his Obedience and whole Righteouſneſs of the Law for us; I ſay, then again comes this Voice from Heaven; *Mat.* 17. 5. *This is my beloved Son in whom I am well pleaſed*; and this Voice was heard from the moſt excellent glory by *Peter*, *James* and *John*; as 2 *Pet.* 1. 18. *Which Voice from Heaven we heard when we were with him upon the holy Mount.* Yea this is alſo teſtified by the ſure Word of Prophecy; *Iſa.* 42. 21. *The Lord is well pleaſed for his Righteouſneſs ſake*; meaning Chriſt, as is manifeſt; *verſe* 1, 2, 3, 4, 6, 7. of that *chap.* And it is not Chriſt alone, or as a ſingle Perſon, but Chriſt conſidered as the Head and Root of the whole Church; and ſo *Jehovah* is well pleaſed for his Righteouſneſs ſake with all them that believe, and do bear and preſent this Righteouſneſs of Chriſt in the hand of their Faith before the Father, as that wherein only they deſire to be found and ſtand before him: Now that God is well pleaſed with all ſuch, and doth graciouſly accept them as juſt and righteous before him upon the account of this Righteouſneſs, is alſo as clearly teſtified unto by the holy Scriptures; *Act.* 13. 39.

And

And by him, that is, Christ, *all that believe are justified and accepted* as such; as *Rom.* 5. 19. *For as by one mans disobedience many were made sinners*, or became sinners; *so by the obedience of one shall many be made righteous*, or become righteous in his sight. And again; *Ephes.* 1. 6. *To the praise of the glory of his Grace, wherein*, or in which Grace, *he hath made us accepted in the Beloved.* We were not so by Nature, or by our own Works and Righteousness; but we are made so by Grace through this Obedience or Righteousness of his Son, who alone is the Beloved; and that you may see 'tis through this Righteousness that we are made accepted, and stand before him as righteous; 'tis added in *v.* 7. immediately following; *In whom we have Redemption through his Blood, the forgiveness of sins*; for though forgiveness of sins, or non-imputation of sins, is only expressed, which is but a part of our Redemption and Justification; yet imputation of Righteousness is also implied, and necessarily inferred; as *Rom.* 4. 6, 7, 8. The Apostle doth infer the imputation of Righteousness out of *David*; *Psal.* 32. 1, 2. *Blessed are they whose transgressions are forgiven, whose sins are covered: Blessed is the man to whom the Lord will not impute sin*; for unto this

man

man the Lord doth impute Righteouſneſs without Works; as *v.* 6. for elſe the Apoſtles Argument were of no force; and that the Lord is not well pleaſed with, or accepteth any perſon as righteous, but in and through this Righteouſneſs of his Beloved Son apprehended by Faith, is alſo as clearly teſtified in *Heb.* 11. 6. *For without Faith it is impoſſible to pleaſe God:* Where he proves that *Enoch* was a Believer, and an Heir of the Righteouſneſs that is by Faith; becauſe he had before his Tranſlation received this Teſtimony, that he pleaſed God; which he could not do without Faith; nor can any man elſe under the whole Heavens be able to pleaſe God without this Faith; for the Scripture ſaith it is impoſſible. And thus have we finiſhed the doctrinal part, namely, *That the Righteouſneſs which is by the Faith of Jeſus Chriſt unto all, and upon all them that believe, is the Righteouſneſs of God:* 1. As God is the Author of it. 2. As it is the Righteouſneſs of that wonderful Perſon who is God-Man. 3. In oppoſition to a Mans own Righteouſneſs: And 4. As God is well pleaſed with it. The Uſe of this Doctrine is by way of Inference; and hence we may infer;

1. That this Righteouſneſs which is by Faith of Jeſus Chriſt unto all, and upon all them

them that believe; is a perfect and compleat Righteouſneſs: The perfection of this Righteouſneſs is argued from its Author, which is no leſs than God himſelf; and that as it is the deſign and gift of his own free and Soveraign Grace in Chriſt; and as it is the admirable contrivance of his Infinite Underſtanding and Wiſdom, and alſo as it is the effect and product of his Infinite and Eternal Power manifeſted both in Chriſt and alſo in and towards them that believe; as hath been ſhewed: Now if it be the Righteouſneſs of God in ſuch a ſpecial and peculiar manner as it is the Foundation of his New Creation, and making all things New in Chriſt; and that the New Creature is raiſed and ſtands before God in his Son Chriſt; upon this Foundation of Righteouſneſs by Faith in Chriſt and not by the works of the Law: Then certainly it is a moſt perfect and compleat work of God: For *He is a Rock, and his work is perfect*; as, *Deut.* 32. 4. And ſure I am that none can come after God to mend what he hath ſo curiouſly wrought, either by adding to, or taking ought from it: And if the queſtion be put, as *Eccleſ.* 2. 12. *What can the man do that cometh after the King?* Much more may it be put, *What can the man do that cometh*

after God? And the answer is at hand; *i. e.* just nothing at all; he cannot take ought from, or add ought unto that which God hath done. No, no, *Man cannot add one cubit to his Stature, or make one Hair of his Head White or Black*; as *Luk.* 12, 25. and *Mat* 5. 36. And this is the perfection of Gods works of Creation and Providence, that there nothing can be added to, or taken from that which God made: No, that which is crooked, cannot be made strait; that which is wanting, cannot be numbred: All Created Wisdom and Power in Angels or Men, cannot reach the works of God so as to add the least thing which God hath left out, or diminish that which God hath put into it. And as all Gods works of the First or Old Creation were perfect in their kind, *Gen.* 1. 31. *And God saw every thing that he had Created and Made, and behold it was very good.* And the goodness of the work lay in the perfection thereof according to its kind; every Creature being wrought after the counsel of his own will, which is his rule in working, *Ephes*, 1. 11. *Who worketh all things after the counsel of his own will.* And being wrought in a tendency and subserviency to his own glory; which is his end in working: All things that God had made, answering exactly

actly in their kind to the perfect rule of his will and pleasure; and to the perfect end of their Creation, *viz.* The Glory of their Great Creatour and Benefactour: This was their goodness, this was their perfection; and in this respect they were all very good and perfect as they were the works of God; *He is a rock and his work is perfect.* Now if it be thus with all Gods works of the First or Old Creation; how much more must it be so in the works of his New Creation in Christ! which do as far exceed, and are as far above the works of the Old Creation; as Heaven exceeds and is above the Earth. Now this Righteousness of God by Faith in his Son Jesus Christ, is the glory of his Grace in Christ; 'tis the curious and admirable contrivance of his Infinite Wisdom, 'tis the product and work of his Infinite and Eternal Power; all the Divine attributes shine forth together in joynt lustre and glory in the face of Christ, and the work of Righteousness by Faith in him: Oh! what a perfect work then must this needs be; that is and shall be the admiration of Angels and Men to all Eternity! As hath been shewed. And the perfection of this work of Righteousness by Faith in Christ will appear, if we consider it is wrought exactly after the Counsel of his own

will, *i. e.* the will of his own Soveraign Grace in Chriſt; and it anſwereth perfectly his higheſt end, *i. e.* his own glory: It gives all the glory to God in and by his Son Jeſus Chriſt, and cuts off all boaſting and glorying from man, as hath been declared: And therefore there muſt needs be a glorious perfection in this Righteouſneſs of God unto which nothing can be added by man, or by the Sons of men; and in which there is nothing wanting. Now the perfection of this Righteouſneſs of God is expreſly declared in the holy Scriptures, and celebrated to the Faith of Gods Elect; being propoſed as an object not only moſt true, and ſo worthy of their firm aſſent unto it as it is a great and glorious truth of God in Chriſt, but alſo moſt ſure and ſtedfaſt and worthy of their utmoſt truſt and confidence, their inward relyance and dependence upon it as to their hope of Juſtification and Eternal Life in Chriſt; yea, an object of their Spiritual joy and delight; their rejoycing in Chriſt; their inward peace with God and comfort doth flow from it, *Rom.* 5. 1. *Being juſtified by Faith, we have peace with God*; and *v.* 2. *We rejoyce in the hope of the Glory of God.* Which we could not do if we had not perfect and compleat Righteouſneſs by Faith in Chriſt;

Chriſt; as it is written, *Col.* 2. 10. *And ye are compleat in him, who is the head of all principality and power.* Now it hath been ſhewed how JeſusChriſt as the Author of this Righteouſneſs is exalted far above allprincipality and power; and is made head thereof: Angels & Men & all things inHeaven & Earth being made ſubject to him as a reward of his obedience; by which exaltion he is declared inHeaven and Earth to beJeſus Chriſt the Righteous: Andtherefore ye are compleat in him, ſaith the Apoſtle, *i. e.* ye have that perfect and compleat Righteouſneſs by Faith in him; by which ye are now Juſtified before God the Father. The perfection of his Righteouſneſs which ye have by Faith in him, renders you compleat and perfect; ye are compleat in him; which you could not be, if ye had not a perfect Righteouſneſs in him by Faith to ſtand before God in. The force of the Argument lyeth in this, ye are compleatly and perfectly Righteous in him, *i. e.* in Chriſt your Head; and need not any thing of mans Wiſdom or Works to make addition unto this Righteouſneſs which ye had in him: No, no, all the Wiſdom of Angels and Men can add nothing to your perfection in Chriſt; ye are compleat in him: And therefore *Beware leſt any man ſpoil you, through Philoſophy and vain deceit; after the traditions of*

men, after the rudiments of the World; and not after Chriſt: as *verſ.* 8. *And let no man beguile you of your reward in a voluntary humility*, &c. as *verſe.* 18. As if he had ſaid, there are many pretences amongſt men, both Philoſophers and falſe Chriſtians to invent and find out a Righteouſneſs of their own; after their own wiſdom, and after their own traditions, and each ſtriveth to exceed other in their inventions of this ſort; and ſome place their Righteouſneſs in this, and others in that work; and eſteem of their own ſuperſtition according to the ſtrictneſs of their order and way: *But beware ye, and let no man ſpoil you of your reward*: Spoil and Rob you of your hope of Righteouſneſs by Faith in Chriſt alone, without works; either works of the Law or works of mans ſuperſtition; for ye are compleat in him: And therefore adhere unto, and rely upon, yea alſo rejoyce in this perfect Righteouſneſs which is in him, and by Faith in him alone: And be not moved away from the hope of the Goſpel upon any pretence whatſoever; for ye are compleat in him: And ſuch is the perfection of this Righteouſneſs which is by Faith in Chriſt, unto all, and upon all them that believe; that as, *Rom.* 10. 3. *'Tis written; for Chriſt is the end of the Law for Righteouſneſs to every*

ry one that believeth. The end of the Law τέλος νόμου. Now there is a twofold end of a thing; there is *finis extensionis*; the end unto which any thing is or may be extended; and there is *finis perfectionis*, the end by which any thing is perfected and consummated; now Christ is the end of the Law for Righteousness in both; he is, τέλος νόμου, both *finis extensionis*, and *finis perfectionis*. 1. *He is the end of the Law for Righteousness to every one that believeth*: He is τέλος *finis extensionis*; the utmost end which the Law doth or can extend or be extended and stretched out unto: Now the Law is of great and large extent, as, *Psal.* 119. 96. *I have seen an end of all perfection; but thy commandement is exceeding broad.* Creature perfection is that which a man may easily search out and see to the end of, he may search out and see the utmost extent thereof; how far it can go, and how far it doth extend: So here saith the Psalmist, *I have seen an end of all perfection; but thy comandment is exceding broad.* A man cannot so easily see to the the end of the commandment, and find out the extent thereof: No saith the Psalmist again, *It is exceeding broad.* The Law and Holy Commandment extends to all within, as well as to all without; it extends to the Soul and

Spirit of a Man within; to all the Internal Faculties: The Mind and Conscience, the Understanding, Will and Affections; and to all the Internal motions and operations thereof, whether they be good or evil. It extends to all the thoughts and imaginations of the thoughts in the heart of a man; as *Gen.* 6. 5. It extends to the Principle and End of a mans way and work; as *Zech.* 7. 5, 6. It extends to the most *Secret thoughts and intentions of the Heart, and divideth asunder betwixt the marrow and the bones*, Heb. 4. 12, 13. It extendeth to all the words and actions of a mans Life and Conversation, to all his religion and religious performances, *Mat.* 5. 23, 24. and *v.* 27, 28. and *v.* 40, 41, 42. and *v.* 43, 44. to the end. The Law in the Spirituality and purity of it extends to all that a man is every way, as a man, and as a Christian, as considered in his place, station and relations; and it extends to all that a man hath, and to all that a man doth. Oh! well might the Psalmist say, *But thy Commandment is exceeding broad.* But yet as broad as the Commandment is, and considered in the utmost extent of it; the Obedience and Righteousness of Christ; extendeth its self to the utmost breath and length; yea to the utmost extent of the Law in

in the Spirituality, and Purity, and Diffusiveneſs thereof; yea it doth exceed and go beyond the Law: For the Law required but a mans Righteouſneſs and Obedience; as *Rom.* 10. 5. *The Man that doth theſe things, ſhall live by them.* But lo here is a Righteouſneſs brought in, and an Obedience performed to the whole Law in the utmoſt extent of it; by him who is God, as well as Man, even the Righteouſneſs of God! And thus Chriſt is *The end of the Law for Righteouſneſs to every one that believeth*; as the end of the Law is *finis extenſionis.*

But then again; *Chriſt is the end of the Law for Righteouſneſs to every one that believeth*; as τέλος, the end of the Law is *finis perfectionis*, *i. e.* the perfection, accompliſhment and finiſhing of the Law in the ſpirituality, purity, univerſality and perpetuity of it. And in this ſenſe alſo Chriſt is the end, *i. e.* the perfection of the Law, as it hath its accompliſhment and fulfilling in him.

Firſt; And firſt for the Ceremonial Law, that had its accompliſhment, and was fulfilled in Chriſt: All the Types and Figures; all the Sacrifices, with the ſprinkling of their Blood; all the Services and Ceremonies, looked and pointed unto him who was the ſubſtance of them all, and in whom they had

their accomplishment, perfection and end; as *Joh.* 1.17. *For the Law was given by* Moses, *but Grace and Truth came by Jesus Christ*; Grace, *i. e.* all that Grace of Justification typified by the Sacrifices and the Sprinklings of Blood, and all that Grace that was shadowed out by the National Election, Adoption and Glory; all that Grace of Sanctification typified and shadowed out by Circumcision, and the various washings under the Law; all this Grace was given unto us from the Father by Jesus Christ; and the truth and substance expressed and darkly figured in that Law of the heavenly things themselves, was performed and made good to us in Christ: So Grace and Truth came by Jesus Christ in opposition to works, and mans righteousness and truth in opposition to the shadows and appearances; so *Dan.* 9.24 *To seal up the Vision and the Prophecy, and to anoint the most holy*; so that the anointing of the most holy, was to be the sealing up the Vision and the Prophecy of the Old Testament, *i. e.* the finishing and accomplishing thereof; for sealing up doth signifie and imply the finishing and compleating of the things therein conveyed to us: And accordingly all that was seen, though but darkly in the vision of the Old Testament, and all that was testified aforehand in the Prophecy was fulfilled and finished

finished in Christ, 1 *Pet.* 1. 10, 11. *Of which Salvation the Prophets have enquired and searched diligently, who propheſied of the Grace that ſhould come unto you, ſearching what or what manner of time the Spirit of Chriſt which was in them did ſignifie, when it teſtified before-hand the ſufferings of Chriſt, and the Glory that ſhould follow*; So that the Vision and Prophecy of the Old Teſtament, pointed to the moſt Holy, *i.e.* Chriſt, and had their end of Perfection and Accompliſhment in him: The Old Teſtament, Tabernacle, Ordinances of Worſhip, Prieſthood and Service was a *Shadow of good things to come, but the Body is Chriſt*, *Col.* 2. 17.

2. And then again Secondly, As to the Moral Law, which was added in that Moſaical Law and Diſpenſation, and that becauſe of Sin or Tranſgreſſion, as *Rom.* 5. 20. and *Gal* 3. 19. and was not the Covenant of God with that people particularly, as that by which they ſhould expect righteouſneſs and life, for the covenant of God with that people in the Moſaical Diſpenſation, was though more dark and ſhadowy, a Covenant of Grace. But I ſay the Moral Law was added, becauſe of Sin; now as to the Moral Law, Chriſt is alſo the end of it, and it hath its perfection and accompliſhment only in Chriſt actually, and alſo in all them that believe virtually: now

that

that the Moral Law is here mainly and principally intended is plain, in that it is said, that Christ is the end of the Law for Righteousness; Now there is no other Law that is the measure and rule of Righteousness, but the Moral Law first, and then such other positive Laws as God superadded: for as sin is nothing else but the transgression of the Law, so Righteousness is nothing else but the fulfilling of it; So that for as much as Christ is the end of the Law for Righteousness, 'tis plain that he did fulfill the Moral Law, by giving that perfect obedience thereunto, that whole obedience, which the Law did and doth require of *Adam* and all his Posterity, and that as a Covenant of Works; I say this Law was fulfilled by Christ, for us in the perfection and utmost extent and demand of it, as shall be more particularly set out in the opening of the next Doctrine; for otherwise he could not be the end of the Law for Righteousness to them that believe, if he had not perfected and filled up the Righteousness of the Law for them and in their stead; Therefore the Righteousness of the Law is perfected and fulfilled by Christ actually and personally: and he is the end or perfection of it.

And then the Righteousness of the Law is also fulfilled, and hath its perfection in all them

them that believe virtually and in Christ their head; as *Rom.* 8. 3, 4, *For what the Law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful Flesh, and for sin condemned sin in the flesh, that the Righteousness of the Law might be fulfilled in us*: So that the Righteousness of the Law hath its perfection and accomplishment also in them that believe: they having fulfilled the Law vertually and by Faith in Christ their Head; So that as the Apostle puts the question, *Rom.* 3. 31. *Do we then make void the Law through Faith? The answer is full*; *God forbid*! *yea we establish the Law.* So that this Righteousness of God which is by the Faith of Christ, unto all and upon all them that believe, is a most perfect and compleat Righteousness, both with respect to Christ, and also with respect to all them that believe; who have better fulfilled the Law in Christ their Head, than could have been by the first *Adam*, if he had never sinned: but of this more fully under another inference.

2. Hence also we infer the stability and duration of this Righteousness; for if it be the Righteousness of God, and that as he is the sole author of it, as the Foundation of his new Creation in Christ conferred freely by his

his Grace, contrived by his Wisdom, and effected by his mighty Power, manifested in Christ, and also in all them that believe, as ye have heard, then it is a stedfast Work that abideth unalterably and unchangeably the same, for ever: for such is the nature of all God's Works; Even the Works of the Old and First Creation, that they are established and stand fast for ever, as *Eccles.* 3. 14. *I know that whatsoever God doth it shall be for ever. i. e.* it shall stand and remain as God hath made it: and neither man nor any Creature can alter or change that which God hath done; For *Solomon* explains himself in the following words, nothing can be put to it, nor any thing taken from it; and God doth it, that men may fear before him, *i. e.* that men may pay a due reverence to the works of God, and subscribe with a holy submission thereunto: Now if this be the nature of all Gods Works, even in the first and old Creation, that whatsoever God doth, abideth for ever, and cannot be changed by man, or by the Sons of men: then how much more is it so in his works of the new Creation in Christ which must and shall stand fast forever? for as the Will and Wisdom of man cannot alter or change them; so God hath declared that he will not; as *James* 1. 17, 18. *Every*

ry good and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableneſs neither ſhadow of turning; Of his own Will begat he us, by the word of truth, that we ſhould be a kind of firſt fruits of his Creatures. And again Rom. 11. 29. *For the gifts and calling of God are without Repentance*, meaning the gifts of his Grace in Chriſt, all the Gifts and Works of his new Creation, are without Repentance; God will not Repent, nor alter, or change what he hath done therein.

Now that this Righteouſneſs of God which is by the Faith of Jeſus Chriſt unto all them that believe is ſuch, plainly appeareth and is particularly declared, in that it is called *Everlaſting Righteouſneſs*, Dan. 9. 24. which plainly referreth unto Chriſt the Meſſiah, the moſt holy, whoſe work it was to make an end of ſins, and to bring in everlaſting Righteouſneſs; this Righteouſneſs of God therefore brought in by Chriſt, is everlaſting Righteouſneſs, and remaineth unalterably and eternally the ſame through all ages and generations; and through all Nations, and Tongues, and Kindreds of Men; So that all which have been, are, or ſhall be juſtified in God's ſight; have been, are, and ſhall be ſo juſtified by Faith in Chriſt, and by this

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Righteouſneſs of God, which is unto a[ll] and upon all them that believe: for there [is] no difference betwixt Nation and Nation betwixt Jew and Gentile; no difference betwixt them that were juſtified under the Old Teſtament, and thoſe which are juſtified under the New Teſtament; no difference betwixt them that have been juſtified from the beginning of the World to this day, and thoſe that ſhall be juſtified in the Ages and Generations yet to come; let them be never ſo many or never ſo long; this Righteouſneſs of God remaineth unchangeably the ſame by the Faith of Jeſus Chriſt only, and not by the works of the Law unto all, and upon all them that believe in all Nations and in all Ages; So in the old World, all that were juſtified and ſaved, were juſtified and ſaved by this righteouſneſs of God, which is by the Faith of Jeſus Chriſt, ſo expreſly 'tis teſtified of *Abel*, *Enoch* and *Noah*, Heb. 11. 4, 5, 6, 7. *They obtained Witneſs from God, that they were righteous and pleaſed God, and became Heirs of the Righteouſneſs which is by Faith*; And that is this very Righteouſneſs of God and none other; and ſo all that were Juſtified in this World, and ſince the Flood, both before and after the Law of *Moſes*, were juſtified by this very

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Righteousness of God by the Faith of Jesus Christ as is plainly declared, *Heb.* 11. from the 8. *ver.* to the end of that chapter; where speaking of *Abraham*, *Isaac*, and *Jacob*, and *Sarah*, yea of *Joseph*, who all were before the Mosaical Law and Dispensation, about 400 and 30 years in the revolution of time, and afterward speaking of *Moses*, of *Joshuah* of *Rahab* the Harlot, yea of *Gedion*, of *Barak*, of *Sampson*, of *Jephthah*, of *David*, of *Samuel also, and all the Prophets, saith that these all obtained a good report through Faith*: And what was the good Report which they obtained? Namely this, that they were Righteous and pleased God, and were justified in his sight by Faith in Christ, and became the Heirs of the Promise and of this Righteousness of God, which is by the Faith of Christ unto all, and upon all them that believe: And then for the times of the Gospel or New Testament, there is no need to say much, only take a text or two, namely, *Rom.* 8. 29, 30. *For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren*; *Moreover whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified*; So

that

that look now into God's Eternal Purpoſe and Counſel of Grace in Chriſt, and conſider how God hath fore-known, and fore-knowing hath predeſtinated to be conformed to the Image of his Son, all thoſe many Brethren among whom Chriſt is the firſt-born: and conſider alſo how all theſe are called in the diſpenſation of the fulneſs of times, as *Epheſ.* 1. 10. for whom he did predeſtinate them he alſo called; and whom he called, them he alſo juſtified; *i. e.* by Faith in his Son Jeſus Chriſt, who is therefore the firſt born among all theſe Brethren; ſo that they are all (as they come to be called according to this purpoſe) juſtified in the ſight of God, by this Righteouſneſs of God through Faith in Jeſus Chriſt, as *Rom.* 8. 33, 34. *Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth who is he that condemneth? It is Chriſt that died yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.* And as before *ver.* 30. *Whom he juſtified, them he alſo glorified.* So that all that are elected of God in Chriſt, and are, or have been and ſhall be called according to Gods purpoſe, are, have been and ſhall be juſtified in this Righteouſneſs of God through Faith in his Son, and being thus juſtified ſhall be glorified;

And what shall we say then to these things? God be for us, who shall be against us?

And thus in the dispensation of the fulness of times he doth gather together in one, all things in Christ, both which are in Heaven and which are on the Earth, even in him; he gathers them into or under one head, which is Christ, by one and the same Faith, under one and the same Righteousness, which is not their own, but the righteousness of God by Faith: and into one and the same glorified estate in Heaven, as *Joh.* 17.20,21. *Neither pray I for these alone, but for them also, which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us,* and *ver.* 22, 23. *And the glory which thou gavest me, I have given them, that they may be one even as we are one, I in them and thou in me, that they may be made perfect in one:* In these words Christ prayeth for them that already believed in him, and also for all those that should afterward believe in him through their words, *i. e.* the Apostolical word, the everlasting Gospel to be preached unto all Nations, and to the end of the World, as *Mat.* 28. 19, 20. and that which Christ Prayeth for, with respect to them all, is; that they may be one, and that they may be made perfect in one; that as the Father

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is in Chriſt and Chriſt in them, they alſo m
be one in him, and in the Father throu
him: now this union is founded in the
Juſtification by this Faith: for here, by t
Spirit on Chriſt's part, given to the
and working Faith in them by the wo
preached, and by Faith on their part, the
come into this actual union with Chriſt, an
the Father in Chriſt, and are now made pe
fect in this union, in reſpect of their Juſti
fication by Faith, and ſtand compleatly and
perfectly juſtified and righteous before God
even the Father, in this Righteouſnes
of Chriſt, and ſo ſhall be made perfect alſo
in that which doth follow, and depend up
on their Juſtification, which is Adoption
and Glory: *For whom he juſtified, them he
alſo glorified*, as before, Rom. 8 30. *And
the glory which thou gaveſt me, have I given
them, that they may be one, even as we are
one*; John 17. 22. So that upon the whole
argument it doth plainly and fully appear,
that this righteouſneſs of God which is by
the Faith of Chriſt unto all, and upon all
them that believe, is an everlaſting righte
ouſneſs, remaining unalterably one and the
ſame in all Ages and Generations, in all Na
tions and Kindreds of the Earth, and to all
perſons that have been already, are now, or

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all be hereafter justified before God. Infer. 3. And then again thirdly, we infer the greatness, excellency and glory of this Righteousness, above all other Righteousnesses that might have been, or may be mentioned, or pretended unto amongst Men or Angels; for as the Apostle saith of Christ, *Heb.* 1. 4. *That he hath by inheritance obtained a more excellent name than they, i. e.* the Angels; and argueth from thence the greatness and excellency of his Person and Office; So we may say concerning this Righteousness, that it hath a more excellent name than any other Righteousness of Men or Angels; for it is called the Righteousness of God, which none other is; And therefore it is a better, greater, and more excellent, and glorious Righteousness, than any other that might have been or may be pretended unto by Men or Angels: for it hath a more excellent name.

1. Now let us consider man in the first place, and what righteousness he might have pretended or may pretend unto: And certainly *Adam* in the state of innocency was an excellent and glorious Creature, the highest and top of Gods Creation in this lower World; He was made after the image of him that created him, in Knowledge, Righteousness,

teouſneſs, and Holineſs, and God had [illegible] him under an excellent Law, Spiritual, H[illegible]ly, Juſt and Good; and this Law was wr[illegible]ten in his Heart, he had an original ri[illegible]teouſneſs and integrity of nature conform[illegible] and agreeable to this Law, and, an abil[illegible] thereby to have kept and fulfilled all t[illegible] Righteouſneſs thereof: now if this excell[illegible] perſon had kept and not tranſgreſſed this e[illegible]cellent Law; He and all mankind in h[illegible] had been Righteous, and lived thereby, [illegible] Rom. 10. 5. *For* Moſes *deſcribeth the rig[illegible] teouſneſs which is of the Law*; *The Ma[illegible] which doth theſe things ſhall live by the[illegible]* But yet this Righteouſneſs which is by t[illegible] Faith of Chriſt unto all, and upon all the[illegible] that believe, is a greater, better, more e[illegible]cellent and glorious Righteouſneſs, than th[illegible] of *Adam* could have been, if he had not ſin[illegible]ned, but fulfilled the righteouſneſs of t[illegible] Law; For that could have been but a man's Righteouſneſs: it could have riſen no high[illegible]er, it could have been called by no greater name than the RIGHTEOUSNESS o[illegible] MAN; But now here is a Righteouſneſs brought in by Chriſt, the ſecond *Adam*, and to us by Faith in him, which is the righ[illegible]teouſneſs of God; The perſon working out this righteouſneſs for us, being God in the

humane

humane nature, hath added an infinite dignity and glory to it by the dignity and glory of his person, as hath been shewed; So that as Christ is a more excellent person than the first *Adam*; His obedience and righteousness in fulfilling the Law must needs be a more excellent righteousness, than that of *Adam*, or all other men could have been, if *Adam* and they in him had kept the Law; For that had been but the Righteousness of Man, but this is the righteousness of God. Oh the admirable work and contrivance of the free Grace, Wisdom and Power of God, in and through his Son Jesus Christ, towards his Elect, that (having lost righteousness in the first *Adam*, and all hope and possibility of it by works) they have gained a greater, better, and more excellent righteousness by Faith in Christ; they lost that which would have been at best but a mans righteousness, but they have gained by that loss, and obtained by Faith, that which is the righteousness of God; So that the poorest believer have a better righteousness by Faith in Christ, than *Adam* had or could have had in innocency, or that themselves could have had, if they had never sinned.

And hereby indeed it is manifest that the Seed

Seed of the Woman hath bruised the head or head-plat of the Old Serpent the Devil in bringing in a better Righteousnes.

2. And let us also consider the glorious Angels of Heaven, the Elect Angels, and what righteousnes they are justified and stand before the holy God in: And so far as we can look into this matter, in the light of the holy Scriptures; it doth not appear that they are justified by Faith in Christ as we are, for they never sinned as we all did in *Adam*, and needed no Redeemer to redeem them by his blood as we did; And Christ *took not upon him the nature of Angels, but the Seed of* Abraham, as *Heb.* 2. 16. and therefore as Christ took not their nature, he stood not in their stead to fulfil the righteousnes of that law for them, under which they were put; But they have fulfilled and done the Will of God their Creator, as *Psal.* 103. 20. *Bless the Lord ye his Angels, that excel in strength, that do his commandments, hearkning to the voice of his word*; And again v. 21. Ye Ministers that do his pleasure; that for ought that doth appear, these holy Angels stand before God and are justified by their own personal and perfect obedience to the Law of their Creator, and in their own Righteousnes; indeed they needed

ed a Saviour, to prevent their falling, and to confirm them in that state of innocency and glory, wherein they were at first created and made, and in this respect they have their confirmation in and by Christ, and from their election in Christ the common head of all Gods Elect both amongst Angels and Men, *Eph.* 1. 10. and in this respect they are our brethren and fellow Servants, as *Rev.* 22. 9. Brethren they are, though indeed our elder Brethren in Christ their head and ours, and had their election and confirmation in Christ, apparently manifested before us, for their Election and Confirmation in Christ appeared upon the fall of the Angels that sinned, and before the Fall of *Adam*, whereas our Election and Redemption in and by Christ, was not manifest nor did at all appear till after the Fall of the first *Adam*, and then it began to break forth, and appear in the first Promise, *Gen.* 3. 15. So that they are our elder Brethren yet our Brethren in Christ, but so, that Christ hath the pre-eminence, and is the first born amongst the many Brethren, both Angels and Men, being the head of the Election; Yet as hath been said, it doth not appear that they have any other or greater Righteousness than their own; And as they are by nature greater and more excellent than

we, ſo their obedience may excel the obedience of man, if he had alſo obeyed and fulfilled the Law of his Creator as they did; Yet ſtill the obedience of Angels, and the righteouſneſs wherein they are juſtified and ſtand before God, is but the obedience and righteouſneſs of Creatures; though it be never ſo excellent, though it be Angelical; yet it is, and can be but Creature-righteouſneſs; And this righteouſneſs which we have by Faith in Chriſt, is God's Righteouſneſs, and therefore as God is more excellent than his Creatures, ſo his Righteouſneſs is greater; and more excellent than theirs can poſſibly be. And here ſee, and behold again the triumph of Grace over ſin and death; that fallen man is raiſed again and advanced in Chriſt, to a greater, better, and more excellent and glorious hope of righteouſneſs by Faith in Chriſt; not only, than Man had in innocency, or could have had by the works of the Law, but alſo than Angels in Heaven have: So that as they were preferred before us, and ſet above us by nature, we that believe are preferred before them by Grace; for Chriſt took not Angelical but the humane nature into union with the Godhead in his own glorious perſon: and is ſat down in that nature, *at the right hand of the Majeſty on high*: and

we

we are said also to be *sat down together with or in him in the heavenly places*, Ephes. 2. 6. Whereas the Angels are not said to be sat down, but to stand before the Throne and in the presence of God, as Ministers and Servants, *Luk.* 1. 19. *Rev.* 5. 11. *Heb.* 1. 13, 14. And the humiliation of Christ who was made a little lower than the Angels in our Nature, hath exalted us with or in Christ above the Angels, and we have a better righteousness than they.

Inf. 4. Again fourthly, hence we infer how much it is the duty and interest of every man under these Heavens (to whom the word of Salvation comes) to believe in Jesus Christ and submit themselves to this righteousness of God; The very name it carries (the righteousness of God) is enough to bow every man's heart to stoop to the authority of it, and submit himself unto it; For it is the righteousness of God, as he is the Author of it, his Free-grace hath conferred, his Wisdom hath contrived, found out, and appointed, and his Power hath wrought out this Righteousness for us, in his Son Christ, and he is only and infinitely well pleased with it, and we are under the highest obligation to submit to it. For,

1. He hath commanded us so to do,

1 *John* 3. 23. *And this is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt.* And when the *Jews* put the queſtion to Chriſt, *John* 6. 28. *What ſhall we do that we might work the works of God?* The anſwer is, *verſ.* 29. *This is the work of God, that ye believe on him whom he hath ſent.* And when the voice came from the moſt excellent glory, and teſtifyed from the Father out of Heaven concerning Chriſt; *This is my beloved Son in whom I am well pleaſed.* The ſame voice alſo addeth the command; and ſaith, *Hear him*, Mat. 17. 5. So that the command of God declared makes it every Mans Duty to ſubmit to this Righteouſneſs of God, by believing in his Son Jeſus Chriſt.

2. It is a greater and more excellent Righteouſneſs than that which is, or can be ſuppoſed to be a mans own Righteouſneſs; for it is the Righteouſneſs of God: And what compariſon is there betwixt the one and the other? What is man? That is a Worm compared with God, whoſe name is *I Am*: What is man? Of the Earth Earthy, compared with the Lord from Heaven? 1 *Cor.* 15. 47. And what then is the Righteouſneſs of man, or thine own Righteouſneſs poor Worm? compared with this Righteouſneſs of

of God? Surely thy *own Righteouſneſs is but filthy rags*; and thou thy ſelf but *an unclean thing*, Iſa. 64. 6. And why ſhouldeſt thou not be willing to part with thy rags, thy filthy rags; that thou mayeſt put on the Royal Robes of Chriſts Righteouſneſs? Should not a poor filthy beggar be willing to put off, and throw away his rags, that he may be waſhed and cleanſed and put on the Royal Apparel which the King of his Grace hath provided for him, and commanded him to put on; that he may ſtand before him with acceptation? Had *Mordecai* refuſed to have put off his mournful and dirty weeds of Sack-Cloth and Aſhes, the emblems of his ſhame and ſorrow for the deſtruction deſigned by *Haman*, and confirmed by the Kings Seal for this *Mordecai* and all the Jews, and now ready for Execution: Had I ſay *Mordecai* refuſed; what a contempt would it have been of the Royal favour, and Rebellon againſt the Royal command of ſo great a King? How juſtly then might the King upon ſuch a contempt of Mercy and Grace, and his Royal Authority and Command withal; have abandoned *Mordecai* and left him and all his People to the deſtruction afore-mentioned? Oh man! this is thy caſe, and thou art the man here

concerned: Hath God of his Grace and Favour in his Son Christ conferred and provided such Royal Robes of Righteousness for thee, and commanded them to be brought unto thee, and commanded thee to put off thy rags of Self, or thy own Righteousness? And wilt thou dare to reject this Royal Grace and Favour; and rebel against this Royal command of the great God? How justly mayest thou for this contempt be abandoned of God for ever, and left to perish in thy sins, and the rags of thine own Righteousness? And how canst thou think to stand before God in these rags? Before him, whose name is holy? And *who is of purer Eyes, than to behold Iniquity? With whom evil shall not dwell, and in whose presence no unclean thing shall enter?* Canst thou dwell with everlasting burning? Or canst thou, cloathed with Hay and Stuble, stand before consuming Fire? *Heb.* 12. *ult.* *When* Joshuah *the High Priest stood before the Angel cloathed in filthy garments; Satan stood at his Right hand to resist him,* Zech. 3. 1, 2, 3. And he could not stand with acceptation, till they took away his filthy garments, and cloathed him with change of raiment, *vers.* 4, 5. And then *The Angel of the Lord protested unto him,* as *verse* 6. *Saying, thus saith the Lord, the*

Lord

Lord of Hoſts; if thou wilt walk in my ways, and if thou wilt keep my charge: Then thou ſhalt alſo judge my houſe, and ſhalt alſo keep my Courts; and I will give thee places to walk among theſe that ſtand by. Man, know, thou canſt not ſtand, nor walk before God, the holy God with acceptation, till thy filthy garments and filthy rags be taken away from thee, and thou beeſt cloathed with change of Raiment, *i. e.* the perfect Righteouſneſs of Jeſus Chriſt: Which unleſs thou putteſt on by Faith, neither thy perſon nor ſervice can be accepted of him. For as there is no ſalvation out of Chriſt, ſo alſo out of Chriſt and his Righteouſneſs, there is no acceptation to any perſon under Heaven.

And that thou, Oh man! mayeſt yet be more fully convinced that thou canſt not ſtand before God in the beſt of thine own Righteouſneſs, but only and alone in this Righteouſneſs of God; which is by the Faith of Chriſt unto all, and upon all them that believe: Conſi- that thou canſt not ſtand before thine own Conſcience in the beſt of thine own Righteouſneſs: And if thy Conſcience be an awakened and enlightened Conſcience, it will witneſs againſt thee; yea, it will judge and condemn thee, in the beſt of thy Inherent

Righteousness of inward qualifications, and external performances: We will suppose, and thou mayest say, thou hast Faith; but hast thou not unbelief as well as Faith? And is not thy unbelief more than thy Faith? And many times dost thou not act, at least in some cases as if thou hadst no Faith? And doth not thy Conscience reprove and judge as Christ doth his Disciples? *Mat.* 4. 40. Thou wilt say also, thou dost repent, and thou hatest that which is evil; well, but dost thou not find also impenitency and hardness of Heart, at least some times and in some cases? Dost thou not find thy Heart sometimes to be without all tenderness? And to be even hardened from Gods fear; so that neither the Word of God, nor yet the Rod of God do make impression upon thee? *Isa.* 63. 17. Yea neither the Mercies nor the Judgments of God, dost thou lay to Heart as thou oughtest to do? *Isa.* 42. 24, 25. Thou wilt say thou art Humble, but is there not Pride also in thy Heart? And doth not Pride prevail many times in thy Heart as it did in *Hezekiah*? 2 *Chron.* 32. 25. And doth not thy Conscience reprove thee for thy Pride as his did, *verse.* 26? Thou wilt say also that thou dost Love God, but dost thou love him withall thy Heart, and all

all thy Soul, and all thy Strength? Dost not thou love thy Carnal Self also, and the Creature more than God; at least sometimes and in some particular cases? And doth not the love of thy Self and of the Creature prevail above all the love of God in thy Heart? And so of the rest of all thy Inherent Qualifications. And then for thy external performances; thou wilt say that thou prayest and callest upon God in thy Closet, in thy Family, in and with the Congregation of the People of God? And thou heares the word, and that with joy and delight thou receivest the seals of Gods Covenant; and thou joynest fasting with thy Prayers, and chastenest thy Soul therewith: Well but Oh Man! doth not sin mix it self with thy best duties, and iniquity creep into all thy holy things? And doth not thine own Conscience tell thee and reprove thee for these things? And thou art put to it after all, to cry out, *Lord be merciful to me a Sinner*, a Wretch, an unclean thing. Now if this be true, and these things be so; that thou canst not stand before thine own enlightened and awakened Conscience in the best of thine own Righteousness, either of inherent qualifications or external duties: How canst thou think to stand before God, *who is greater than thy*

Heart or Conſcience, and *knoweth all things*, as, 1 *Joh.* 3. 20. Yea he knoweth more evil by thee, and ſeeth more ſin and iniquity in thee, and in thy holy things than ever thou didſt or canſt do, *Pſal.* 19. 12. *Jer.* 17. 9, 10. Therefore he is greater than thy Heart and knoweth all things; as thine own Heart condemns thee in all thoſe things, he will condemn thee alſo; for thou canſt not ſtand before him in theſe rags, in theſe filthy rags: Is it not therefore, Oh man! whoever thou art, that heareſt the word of God this day: I ſay is it not thy duty and thy intereſt alſo to comply with and ſubmit unto this Righteouſneſs of God; and ſeek a better Righteouſneſs out of thy ſelf by Faith in his Son? Is not this Righteouſneſs better than thy own? Are not the royal robes better than filthy rags? Canſt thou ſtand before the great King of Heaven and Earth in filthy garments, And will he accept thee; Will not his Wrath burn againſt thee, and *Say, friend how cameſt thou in hither, not having on the wedding garment?* and will not he ſay? *Take him hence, bind him hand and foot and caſt him into outer darkneſs? There ſhall be wailing and gnaſhing of teeth.* And wilt not thou be left ſpeechleſs and without excuſe, as *Mat.* 22, 11, 12, 13, 14. Oh therefore put

on

on this wedding garment, and wear it always when thou comest before the King, and treadest in his Courts; & be sure thou beest in it, having it on, and never dare to look God in the Face without it; as, *Phil.* 3. 9. But be found in it whilst thou livest, when thou comest to die, and at the Day of Judgment; *That the shame of thy nakedness do not appear to thy everlasting confusion.*

Infer. 5. But then again fifthly; Hence we may also Infer and Argue how greatly it is the duty and work, and as well the interest also of every Minister of the Gospel of Jesus Christ to be himself well instructed in the knowledge of this Righteousness of God; and understandingly, faithfully and clearly to Preach and declare this Righteousness of God which is by the Faith of Christ unto all and upon all them that believe.

And that it is your Duty and Interest to understand and know this Righteousness of God, and to be well instructed in and acquainted with this Mistery of Faith; and to *Hold it in a pure Conscience*; as the Apostle doth command, 1 *Tim.* 3. 9. will appear by the Considerations following,

1 Consid. This Righteousness of God by Faith in his Son Jesus Christ, is the great foundation truth of the Gospel; and as it concerns every wise and skilful builder to look well to his foundation, upon which the whole building and his success therein, and also his reputation as a workman doth depend: So it doth greatly concern every Gospel Minister, that he may be a skilful builder in the Church of God, to look well to the foundation of the Faith and Hope not only of himself, but also of the whole Church of Gods Elect: *For other foundation can no man lay than what is already laid, which is Jesus Christ; the same yesterday, and to day and for ever,* as 2 *Cor.* 3. 11. If a Minister lay his foundation in the works of the Law, and mans Righteousness, it will never hold; whatever hope or confidence he builds upon this foundation in himself or others, will certainly fall, when his work shall come to be tryed; and himself, and all those that hear him, and whom he builds upon this foundation will certainly perish; unless another better foundation be laid: *For by the works of the Law, there shall no flesh be justified in his sight*: As hath been shewed. No, no, mans Righteousness will not; no less than this Righteousness of God can be a sure foundation to build upon for Justification in his sight, and for Eternal Life.

2 Consid. The building must be uniform and answerable to the foundation in all parts of it, and bear a true proportion to, and agreement with the foundation to the very topstone; that the beholders may cry, *Grace, Grace, to it*; and that with shoutings as, *Zech.* 4. 7. There is a blessed harmony in the Gospel, and all Gods attributes do harmonize and shine forth in a joynt lustre and glory in Jesus Christ. So all mans duty is consistent with this principle of the Righteousness of God, and doth sweetly flow from it; Grace is manifested, and yet the Law is

established

established and not made void by it: Gods Justice is fully satisfied, his wrath is pacified, the Gospel is glad tydings, Peace on Earth, and good will to men; the Enmity is slain, and the hand-writing of Ordinances that was against us is nailed to the Cross, and taken out of the way; all good works are established upon better Principles, and Man's duty encouraged and rewarded. And if once you that are Ministers have obtained this Key of Knowledge, the whole Mystery of God, of the Father, and of Christ will be opened unto you; and your Preaching will be clear, uniform and harmonious; so that you will never contradict your selves in whatever Point you Preach upon, and the Faith of them that hear you will be clear and sound; but if you fail here, and, through ignorance of this Righteousness of God, go about to establish your own, or Man's Righteousness, your Preaching will be confused, and you will contradict your selves at one time, in what you Preach, or Print at another; and your Hearers will be of doubtful minds, and wavering betwixt Works and Grace; betwixt the Law and Faith. Thus you will build again at one time, or other, what you have sometimes destroyed; and so make your selves transgressors, as *Gal.* 2. 17, 18. And so want of a clear light in the knowledge of this Righteousness of God, some, though otherwise men of eminent Learning, Zeal, and personal Holiness, have most shamefully contradicted themselves, and exposed their labours to that just censure and scorn even of adversaries, and the sorrow and shame of their friends: Whilst their hearers and admirers are unstable and wavering, and so in danger after some time to fall into error: And how far the Church of God may be prejudiced thereby time will show: For this one Article, is *Articulus Stantis & cadentis Ecclesiæ.* The Church of God Stands or Falls, Lives

or

or Dies as this one Article of Juſtification by Faith in Chriſt, and this Righteouſneſs of God, ſtandeth or falleth amongſt men.

And Laſtly, That it is greatly the duty and intereſt of Miniſters to Declare and Preach this Righteouſneſs of God; appeareth from this one conſideration; Namely, That they cannot Preach ſavingly without it: If they have all the Wiſdom and Learning of this World, and have Tongues of men and Angels, and draw multitudes of Admirers and Followers after them; Yet this I ſay from the word of God, that whilſt they do not know, or knowing do not Preach this Righteouſneſs of God, their Miniſtry cannot be powerful to the ſaving of their own Souls, or the Souls of thoſe that hear them: For the Apoſtle doth aſſure us, *Rom.* 1. 16, 17. The Goſpel of Chriſt is *to nomine*, and upon that account, *The Power of God unto Salvation, to the Jew firſt, and alſo to the Greek*; as it doth Reveal and Declare this Righteouſneſs of God: For I am not aſhamed, *&c. For therein is the Righteouſneſs of God revealed, as it is written, the juſt ſhall live by Faith. i. e.* Faith in this Righteouſneſs of God. And take away this Righteouſneſs of God out of the Goſpel, it would be no Goſpel, nor could it be unto Salvation: And take away this Righteouſneſs of God out of your Miniſtry, and it will be no Goſpel Miniſtry; nor can it be a Saving Miniſtry to your ſelves or them that hear you.

Χρόνο-κὴ Καιρολογία Θεοῦ δικαίοντος τοὺς ἐκλεκτοὺς αὐτοῦ.

OR, A

DISCOURSE

Of, or Concerning,

The Time and Seaſon, wherein God doth Juſtifie his Elect, through Faith in his Son Jeſus Chriſt, according to the Scriptures.

WHEREIN,

I. The Doctrine of Juſtification from all Eternity.
II. The Doctrine of Juſtification from the time of Chriſts Death and Reſurrection.
Are fairly and truly tried and confuted.
III. The true time ſearched out and ſtated according to Scripture.

By *THO. TAYLOR.*

Searching what and what manner of time, the Spirit of Chriſt which was in them did ſignifie, 1 Pet. 1. 11.
The Kingdom of Heaven is likened unto a man that ſowed good ſeed in his Field; But while men ſlept, his Enemy came, and ſowed Tares and went his way, Mat. 13. 24, 25.

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Rom. 8. 30.

And whom he called, them he alſo juſtified.

HAving already opened and explained this Juſtification wherewith God doth juſtifie them whom he calleth, in the nature of it: we now proceed to ſpeak of, and open, and explain the ſame as to the time of it; becauſe not only the things themſelves, but the time or times are to be ſearched into, when and wherein the things are, and are to be miniſtred unto us, 1 *Pet.* 1. 11, 12. *Searching what or what manner of times the Spirit of Chriſt which was in them did ſignifie.*

And concerning this enquiry or ſearch, there are and have been of late two ſeveral Doctrines or Opinions greatly cried up, and as confidently affirmed by ſome, and violently impoſed upon their unwary hearers, and with the ſame Spirit of violence as furiouſly contended for by them, who are ſo impoſed upon; As the Epheſian worſhipers of *Diana* contended for her Goddeſs ſhip, as the *Image that fell down from* Jupiter *out of Heaven*, Acts 19. 27, 28, 34, 35.

1. The firſt Doctrine and Opinion ſo cried up and contended for is; The Doctrine of Juſtification from Eternity; Or that Gods Elect were juſtified from all Eternity.

2. The ſecond is like unto it; Which at leaſt muſt be admitted without the leaſt ſcruple or queſtion: Juſtification from the time of Chriſt Death, or Reſurrection: or that all Gods Elect were and are juſtified from the time of Chriſts Death or Reſurrection, becauſe the price was then paid by Jeſus Chriſt, and he as Head of the Church diſcharged by his Reſurrection, according to the Interpretation they

give

give of *Rom.* 4. *ult. Who was delivered for our offences, and raised again for our Justification*; Which they suppose and take for granted, must needs imply the time as well as the thing of Believers Justification.

We shall therefore fairly and truly try both these Doctrines by the Holy Scriptures according to what we are commanded. 1 *John* 4. 1. *Beloved believe not every Spirit, but try the Spirit whether they be of God; for many false Prophets are gone out into the World.* And we shall first try the first of these Doctrines; As namely,

Quest. 1. Whether Gods Elect, or any sort of men were justified from all Eternity, as some do say and affirm?

And unto this we answer affirmatively in two things. Namely,

1. That there is and was a gracious purpose, which God had purposed in himself from all Eternity, to Justifie and save his Elect through Faith in his Son Jesus Christ, *Ephes.* 1. 9. *According to his good pleasure, which he hath purposed in himself.* And again, 2 Tim. 1. 9. *But according to his own Purpose and Grace, which was given us in Christ Jesus, before the World began.* And the Apostle in the Context doth not only plainly imply, but expresly declare the same, when he saith, *Rom.* 8. 28. *To them, who are the called according to his purpose*; and then, ver. 30. *Whom he called, them he also justified*; Therefore there is and was such a purpose in God before the World began to call and justifie them.

2. That all that have been, are now, or hereafter shall be justified through Faith in Jesus Christ, from the Foundation of the World, to the end thereof, have been, are now, and shall be Justified according to this Purpose, which God hath Purposed

Purposed in himself before the World began, and no otherwise, as *Ephes.* 1. 11. *In whom also we have obtained an Inheritance*; (And this Inheritance cannot be obtained without free Justification by Grace, as Tit. 3 7. *Being Predestinated according to the Purpose of him, who worketh all things after* (or according to) *the Counsel of his own Will*; For in that he saith all things, 'tis manifest, that he worketh this one thing amongst all the rest, even his Justifying his Elect through Faith in his Son Jesus Christ, after or according to this Counsel of his own Will; and Ephes. 1. 3, 4. *Who hath blessed us with all spiritual blessings in Heavenly places in Christ*; Amongst which Spiritual Blessings, that of Justification must be acknowledged to be one, and none of the least or last of those blessings; It followeth, ver. 4. *According as he hath chosen us in him, before the Foundation of the World*; And again 2 Tim. 1. 9. *Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the World began.* And this also is plainly declared in the Context, Rom 8. 30. *Whom he did Predestinate, them he also Called, and whom he called them he also Justified*; And if you will ask how? The answer is, According to his Purpose, as ver. 28. *According to this Purpose*, he calleth them, and according to this Purpose he justifieth them: So that thus far we do consent and agree.

1. That there is and was a purpose in God from all Eternity to Justifie his Elect, through Faith in his Son Jesus Christ, And

2. That all that are justified, are justified according to this Purpose, which God had purposed in himself.

But

But then we distinguish betwixt, being under a purpose of Grace from all Eternity to be justified: And being Justified from all Eternity, and therefore though we grant and affirm the former, yet we deny the latter. Namely,

Neg. That Gods Elect, or any person in this World, are, or is, or ever were, or was justified from all Eternity. This Doctrine of Justification from Eternity, I say, we truly reject, disown, and deny, as a false and unsound Doctrine, and contrary to the Holy Scriptures: all which will more than sufficiently appear in these following Particulars.

Part. 1. This Doctrine in the consequent of it, doth deny, destroy and overthrow the truth and true Doctrine of Gods Election and Predestination, which the Holy Scriptures do establish, and which is one fundamental point of the true Christian Faith, and from whence doth spring as from a Fountain, all the parts of our Salvation; This is called, *The Foundation of God which standeth sure*, 2 Tim. 2. 19. And this is that from whence as from a Fountain all the parts of our Salvation do spring, and proceed, *Ephes.* 1. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. There are two parts of this Election of God, namely, foreknowledge, and predestination. *Rom.* 8. 29. For whom he did foreknow, he also did predestinate; Now there neither is nor can be any foreknowledge or fore-ordaining of that which is from Eternity, for nothing can be said to be before Eternity: And foreknowledge and predestination must be before the things foreknown and predestinated, and therefore if Justification were from Eternity, there could be no foreknowledge, or predestination thereof; To speak with a holy reverence, God cannot be said to foreknow himself,

or

or to fore-ordain his own bleſſedneſs, and enjoyment of himſelf alone. 'tis true, the bleſſedneſs of God doth conſiſt in that knowledge and injoyment of himſelf, which he hath in and of himſelf eternally; But he could not fore-know himſelf, or fore-ordain himſelf this bleſſedneſs, becauſe he hath and had this eternally, and nothing can precede, or be before eternity. Even ſo God could not be ſaid to foreknow and predeſtinate his Elect to Juſtification and Salvation, through Faith in his Son Jeſus Chriſt, if they were Juſtified from all Eternity. And beſides, it is written, Gal. 3. 8. *For the Scripture foreſeeing that God would juſtifie the Heathen through Faith, preached the Goſpel beforehand to* Abraham; *ſaying, in thee ſhall all the Nations be bleſſed.* Now the Scripture could not foreſee that which was from Eternity: the Scripture may and doth declare that which was from Eternity, as *John* 1. 1, 2. and 1 *John* 1. 2, 3. but the Scripture cannot be ſaid to foreſee that which was from Eternity, yet the Scripture did foreſee that God would juſtifie theſe elect Heathen through Faith: therefore theſe Heathen were not Juſtified from Eternity, though they were elected from eternity: he therefore that ſaith he was juſtified from eternity, and doth teach men ſo, doth by conſequence overthrow the Foundation of Gods Election, and deny that himſelf and thoſe he ſo teacheth were either fore-known or predeſtinated of God to Juſtification and Salvation through Faith in Chriſt.

Part. 2. This Doctrine of Juſtification from Eternity, doth by neceſſary conſequences deſtroy and overthrow the Doctrine and Faith of reconciliation, which is alſo another fundamental point of the Chriſtian Faith: Reconciliation muſt go before

fore Justification, at least in the order of Nature, though not of time; God must be first reconciled to that person in Christ whom he justifieth in Christ, as 2 *Cor.* 5. 18, 19. *God was in Christ reconciling the World to himself:* and then their justification follows, *not imputing to them their trespasses*; Reconciliation must be first, and then Justification follows, for God Justifies a sinner upon the account of the price paid, and satisfaction made by Jesus Christ, as *Rom.* 5. 10. *If when we were Enemies we were reconciled to God by the Death of his Son*, &c.

Now reconciliation was not nor could be from Eternity, because reconciliation supposeth a breach first made by sin, now the breach made betwixt God and Man by sin, was not from Eternity but in time, and therefore reconciliation could not be from Eternity, and *without* reconciliation by *shedding of blood there is no remission*, as *Heb.* 9. 22. *i. e.* No Justification to the Church of Gods Elect, for Remission of sins is their Justification.

Part. 3. This Doctrine of Justification from Eternity, destroyeth and overthroweth the true Doctrine of Justification it self also, which is another fundamental point of the Christian Faith: and therefore this Doctrine of Justification from Eternity cannot be true. Now the true Doctrine of Justication is, that Act of Gods Grace passed or put forth upon the person Elect, whereby of a guilty, ungodly, and unrighteous person before, he is really made and doth become, a righteous person in Gods sight, through Faith in his Son Jesus Christ given unto him. I say, he is made and doth become a righteous person in Gods sight, and that really, and not by opinion only as some would imagine; and here are two things to be cleared, as namely,

1. That

1. That every man in this World is really made and doth become a guilty and condemned perſon in Gods ſight by the firſt ſin of *Adam* juſtly imputed to him by the Law, ſo *Rom.* 3. 9, 10 and again *ver.* 19, 20. which the Apoſtle plainly affirmeth by a compariſon of the two *Adam's*, Rom. 5. 19. *For as by one mans diſobedience many were made ſinners*, &c. ver. 18. *Therefore as by the offence of one judgment came, or it came upon all men to condemnation*, in Gods ſight; So that 'tis plain the many *ver.* 19. is all men, *ver.* 18. even the Elect of God as well as others.

2. That as in the firſt *Adam* all men did become and were really made ſinners in Gods ſight, by the juſt imputation of *Adam's* ſin to them by the Law, even ſo in Chriſt *many* as *v.* 19. or all *men*, as *ver.* 18. *i. e.* all that believe are juſtified, *i. e.* are made and do become righteous in Gods ſight, through Faith in Chriſt, by the righteouſneſs of one, or by the obedience of one, juſtly imputed to them by the Law of Faith and Grace. So that as before Juſtification every man was really a guilty and unrighteous perſon in Gods ſight; So now that Faith in Chriſt is come, every man that believeth is juſtified, and doth become, and is made a righteous perſon in Gods ſight; So that Juſtification maketh a real change of State, from a ſtate of ſin and unrighteouſneſs, and death, to a ſtate of Grace, Righteouſneſs and Life.

Now therefore he that is Juſtified from Eternity, was from Eternity in a ſtate of Grace, Righteouſneſs and Life, and never was in a ſtate of Sin, Unrighteouſneſs and Death: he never was a Sinner, Ungodly, and condemned in Gods ſight, and Sin had never raigned in him unto Death, in whom Grace had raigned unto Life, through Righteouſneſs

ness from all Eternity; but the contrary is true in all them whom God Justifieth, as *Rom.* 4. 5. *Now to him that worketh not, but believeth on him, that justifieth the ungodly, his Faith is counted for Righteousness* and *Rom.* 5. 6. *For when we were yet without strength in due time Christ died for the Ungodly*, and *v.* 21. *That as sin hath reigned unto death, even so might Grace reign through Righteousness unto Eternal Life, by Jesus Christ our Lord*; So that we who are now Justified by Faith in Christ, were without strength, were ungodly, were under the reign of Sin unto Death: but he that was Justified from Eternity, was never any of these: and therefore no man was or could be Justified from Eternity; there is a contradiction in the things themselves; and therefore this Doctrine is inconsistent with the truth: for Sin did not reign unto death in any from Eternity, but in Time: therefore Grace could not reign through Righteousness unto Life in any from Eternity, but in time.

Part. 4. This Doctrine of Justification from Eternity, destroyeth also the Doctrine of Adoption, which inseparably followeth Justification, and is another inseparable point of the Christian Faith; I say Adoption followeth, and is an inseparable companion of Justification by Faith in Christ; he that is Justified by Faith in Christ, is also adopted and taken into the number of Gods Sons or Children by the same Faith, as *Gal* 3. 24. 25. 26. *That we might be justified by Faith*, *v* 24. But after that Faith is come, *v.* 25. *Ye are all the Children of God by Faith in Christ Jesus*: by the same Faith by which any man is Justified, by the same Faith also he is Adopted and made a Son or Child of God, and so again, *Gal.* 4 4. 5. 7. Now no man was Adopted from Eternity, and therefore no man was

Justified

Juſtified from Eternity; And he that was Adopted from Eternity, was never a Servant but a Son; was never a Child of Diſobedience, a Child of Wrath, as *Epheſ.* 2. 2, 3. but a Child of God from eternity: and then there never could be any Predeſtination to the Adoption of Children, as *Epheſ.* 1. 5. that the Adoption of Children had been from eternity.

Part. 5. This Doctrine of Juſtification from Eternity denieth, deſtroyeth, and overthroweth by conſequence, the truth and doctrine of diſcrimination or making a difference betwixt the ſtate of Nature, and the ſtate of Grace, which the holy Scriptures do every where eſtabliſh; The ſtate of Nature according the Scriptures is a ſtate of Sin, and ſo of Death and Condemnation, as hath been already ſhewed: But the ſtate of Grace, is a ſtate of Righteouſneſs, and ſo of Life and Juſtification, as hath alſo been declared, through Faith in the Son of God, *Rom.* 9. 30. and *Rom.* 10. 4. *John* 5. 24. and 1 *John* 4. 14. Now he that ſaith he was Juſtified from Eternity, ſaith that he was in a ſtate of Life from Eternity, and by conſequence never was in a ſtate of Sin and Death: for Juſtification is Life, as Condemnation is Death, *Rom.* 5. 18. but moſt certain it is that all were dead, and in a ſtate of ſin and condemnation, before they believed on Chriſt even the Elect of God as well as others, as 2 *Cor.* 5. 14. And the death of Chriſt for all the Elect doth prove that they were all dead, and in a ſtate of Death Jews and Gentiles; for elſe Chriſt needed not to have died for them, and the love of Chriſt doth conſtrain all them to acknowledge, that they were dead, and therefore are debtors to Chriſt for their Life and Juſtification, through Faith in him, and ſo *no more to live to themſelves, but to him*

that

that died for them and rose again. The words are most plain, and the sense most genuine: *For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again*; Therefore seeing they were once dead, and in a state of Death and Condemnation, they were not justified from Eternity, no not one of them, that Live and are Justified by Faith in Christ, for they all, and always thus judge, that they were all dead, *i. e.* condemned, and not justified before they believed in Christ, and do freely confess the truth, and therefore not one of them doth professe, or can professe any such Faith, that he was Justified from Eternity.

Part. 6. This Doctrine of Justification from Eternity, denyeth and overthroweth the Doctrine of Regeneration or new Birth, and the necessity thereof; which Christ himself doth plainly affirm and urge upon every man in this World, *John* 3. 3, 5, 8. and so do all the holy Prophets and Apostles, as may be easily proved if there were any so bold as to deny it. Now he that is Justified by Faith in Christ, and hath this power and priviledge given unto him to become a Son of God, as every true believer hath, *John* 1. 11, 12. he also is born of God, as *John* 1. 13. *which were born, not of blood, nor of the Will of the Flesh, nor of the Will of Man, but of God*, as *James* 1. 18. *Of his own Will begat he us by the Word of Truth*: not one Believer (and so Justified person in this World) but he is born of God and begotten of God, and so is born again, as 1 *Pet.* 1. 23. *being born again not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth for ever*, ver. 25. And this is the Word which

by the Goſpel is Preached unto you: ſo that not one perſon is or can be juſtified by Faith, but at the ſame time and by the ſame word of Faith, Preached to him and Believed by him, he is alſo born again: he therefore that ſaith he was juſtified from Eternity, ſaith alſo that he was born of God from Eternity: and he that was born of God from Eternity, needeth not; nor can be born again: for Regeneration is but once; and thoſe that were born of God from Eternity, are far from being new born Babes, as all true Believers are after their firſt Converſion and Calling, and as the Apoſtle *Peter* calleth and ſtyleth them. 1 *Pet.* 2. 2, 3.

Part. 7. This Doctrine of Juſtification from Eternity denieth, deſtroyeth, and overthroweth the Doctrine of Repentance and Converſion to God by Chriſt, and by conſequence takes away the neceſſity thereof: the holy Scriptures do every where eſtabliſh, both in the Old and New Teſtament the neceſſity of Repentance and Converſion to God, as *Iſa.* 55. 6, 7. *Act.* 3. 19. *Act.* 26. 17, 18. *Luke.* 24. 45, 46, 47. But he that ſaith he was juſtified from Eternity, by conſequence ſaith, that he had remiſſion of Sins from Eternity, and that his Sins were blotted out from Eternity, for Juſtification is Remiſſion of Sins, as *Pſalm* 32. 1, 2, 3. And blotting out of Sins, as *Iſa.* 43. 25. And ſo he needeth not to Repent and be Converted, for aſmuch as he had his ſins blotted out from Eternity, and was Righteous from Eternity; and well it is if men of theſe notions and traditions, which they have received to hold, do not become as the Phariſees of old; ſo Whole as they need no Phyſician, and ſo Righteous in their own Eyes, that like the 99 Juſt Perſons, they need no Repentance or Converſion, as *Luke* 15. 4, 8. And if the name of Repentance and Con-

Conversion shall still be pretended to, and boasted of amongst them; it shall only consist in making Proselytes to this their Tradition of Justification from Eternity, which they call the Gospel, and a more glorious Light than former Ages have enjoyed: And some have not blushed to affirm, than perhaps the Apostles had. But let them take heed, lest that Wo come upon them spoken by the Mouth of Truth himself, *Mat* 23. 15.

Part. 8. This Doctrine doth frustrate and make void all the ends of Christ Death and Suffering, which are the Justification and Salvation of Gods Elect; for if they were Justified from Eternity, what need was there of Christs dying to obtain that for them, which they had from all Eternity? So that if this Doctrine be true, as they affirm: then as the Apostle saith in another case, *Gal.* 2.21. *Christ is dead in vain.*

Part 9. This Doctrine of Justification from Eternity, destroyeth and overthroweth the Doctrine and Order of God's new Creation in Christ, and making all things new in him; which the Holy Scriptures do every where establish both in the Old and New Testament. This is certain the Old Creation was first and before the New, else it were not new; *Adam* was before Christ, or the first *Adam* before the Second, as *Rom.* 4. 12. and 1 *Cor.* 15. 45, 46, 47. *And so it is written, the first man* Adam *was made a living Soul, the last* Adam *was made a quickning Spirit, howbeit, that was not first, which is Spiritual but that which is Natural, and afterward that which is Spiritual.* The first or old Creation in *Adam* is the natural, and the second or new Creation in Christ the Spiritual, now that was not first which is Spiritual, but that is first which was natural, therefore the Workmanship of God in the na-

tural or old creation was firſt; And the workmanſhip of God in the new Creation in Chriſt, is the Spiritual and therefore laſt: the ſecond muſt be after the firſt, or elſe 'tis not ſecond, the new muſt be after the old, or elſe the old is not old, nor the other new. Now Juſtification by Faith in Chriſt, is Gods Workmanſhip in the new Creation, as 2 *Cor.* 5. 17, 18. *Therefore if any man be in Chriſt, he is a new Creature, old things* (*i. e.* the things of the firſt Creation in *Adam*) *are paſſed away, behold all things are become new. And all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt.* And therefore Reconciliation and Juſtification by Jeſus Chriſt, as *ver.* 19. are parts of the new Creation in Chriſt as alſo is moſt manifeſt, *Eph.* 2. 8, 9, 10. 'tis manifeſt I ſay, that God at firſt ſetled all things: So the firſt *Adam* and all men in him upon the foundation of the Law, or Covenant of Works, which ſettlement was broken or diſſolved by the firſt tranſgreſſion, and Death entred upon all men by Sin, and no hope or poſſibility of Righteouſneſs or Life, by that Law or Covenant any more, therefore now God bringeth forth Chriſt the ſecond *Adam*, and ſettles all things again upon a new Covenant of Grace, reſtoring Righteouſneſs and Life by Jeſus Chriſt to all that believe, this is the new Creation, that which is Spiritual; Now therefore Juſtification and Salvation by Faith in Chriſt, was not from Eternity, becauſe 'tis Gods new Creation in Chriſt; And foraſmuch as the Old Creation, and that which is Natural, was not from Eternity but in Time; 'Tis manifeſt that Gods new Creation in Chriſt to any man in this World, was not from Eternity, but in Time, for the firſt muſt be before the ſecond, and the old before the new; Therefore Juſtification and Life through Faith in Chriſt, was not from Eternity but in Time, through

though these things were laid in the purpose, and counsel of God from Eternity; yet they were not nor could be but in time; And if any will say, God calleth things that are not as if they were, 'tis most true but let such consider that all those things are still things that are not, till God brings them forth in time.

Thus have we tryed this Doctrine, and find it most contrary to the holy Scriptures; As the Apostle *Paul* tryed the Doctrine of them who denied the Resurrection, under pretence that it was past already: whom he convinceth and confuteth, by the necessary consequences of their Doctrine, as *1 Cor.* 15, 12——20.

And having finished the tryal of the first opinion or doctrine of Justification from Eternity: we now proceed to the second, namely.

2. *Doctrine* That they that are Christs were all justified in Christ their head from the time of Christs Death or Resurrection, when the price was paid, and satisfaction made by Christ, and he as head, was justified and discharged by his Resurrection, the question therefore is;

Quest. Whether the Church of Gods Elect were Justified at, from, or in the time of Christs Death and Resurrection?

Or whether Believers may and ought to date the time of their Justification from the time of Christs Death and Resurrection?

Answ. To this we answer by distinguishing, and that truly betwixt the Time and the Thing it self: and accordingly,

1. We do affirm and conclude, and (that most surely) according to the Scriptures, that all that are Christs, the whole Church of Gods Elect are Justified from, by, through and upon the satisfacti-

on, Merit, Virtue and Efficacy of Chriſts Death declared by his Reſurrection, as *Rom.* 3. 24, 25, 26. and again *Epheſ.* 1. 7. *Rom.* 4 *ult.* and *Rom.* 5. 8, 9. and *Luke* 24. 46, 47. *Thus it is written and thus it behoved Chriſt to ſuffer and to riſe from the dead the third day: that repentance and remiſſion of ſins ſhould be Preached in his name among all nations beginning at Jeruſalem.* And this is certain that Remiſſion of Sins or Juſtification cannot be preached to any but upon the account of Chriſts Death and Reſurrection; *viz.* The ſatisfaction, merit and efficacy of his Death, manifeſted and declared by his Reſurrection according to *Rom.* 1. 4. and 1 *Tim.* 3. 16. *Manifeſted in the Fleſh, Juſtified in the Spirit.*

2. We do alſo affirm and conclude according to the Scriptures, that all that have been, are now, or ſhall hereafter be Juſtified, from the beginniug of the World to the end thereof; have been, are now, and ſhall hereafter be Juſtified by the ſame ſatisfaction, vertue, merit and efficacy of Chriſts Death declared by his Reſurrection, and no otherways, as *Heb.* 13. 7, 8. *Whoſe Faith follow, conſidering the end of their Converſation. Jeſus Chriſt the ſame yeſterday and to day, and for ever.* 'Tis evident from the context, that he ſetteth before them, the doctrine and example, the faith and converſation of ſuch as had ſpoken the Word of God to them, in which expreſſion he comprehendeth all the Holy Prophets, under the Old Teſtament, and thoſe Holy Servants of God whom he had mentioned, *chap.* 11. particularly, and then more generally referred them to *ch.* 12. 1. as ſo great *a Cloud of Witneſſes*: I ſay all theſe of the Old Teſtament, as well as the Apoſtles under the New Teſtament, together with their preſent Miniſters: when he ſaith *Remember them whichhave Rule over you,* (or which are the guides

and

and so rule by way of conduct, for other rule the Servants of God have none or ever had) *who have spoken unto you the Word of God, whose Faith follow, considering the end of their conversation. Jesus Christ the same yesterday and to day and for ever:* by yesterday, is meant all the time that is past, by to day the present time, and by forever, is all the time yet to come from the foundation of the World to the end of it: And if so, the same Christ Jesus was promised, propheſied and preached to them, as truly as unto us, and was believed on by them, as well as by us, and by the same Faith, which they had in this Jesus Christ, they were justified and saved, and became the Heirs of the same Righteousness of Faith as well as we, *Heb.* 11. 1. This Faith is described, and then *Abel, Enoch, Noah, Abraham, Sarah, Isaac* and *Jacob,* the heirs (with *Abraham*) of the same promise; and the promise was Christ, Justification, and Salvation in Christ with Eternal Glory, and then mentioning *Joseph, Moses, Rahab* also a Heathen; And then *Gideon, Barak, Sampson, Jeptha, David* and *Samuel* the Prophet, with others, Men and Women: tells you, *These all obtained a good report through Faith:* before Christ the Seed of the Woman, and the Seed of *Abraham* and *David* promised, was come in the Flesh or Humane nature; before his Death and Resurrection; and yet believed on Christ embraced him and were justified and saved by Faith in him all along, as well as we are now, Christ is come, hath died and rose again, so *Rom.* 4. 23, 24, 25. So that 'tis most plain Christ is the same yesterday, as he is to day, and so forever, *i. e.* in all Ages and Generations yet to come, as *John* 17. 20 *Neither pray I for these alone, but for them also that shall believe on me, through their word, that they all may be one.* This (shall believe

on me) reacheth to the end of the World ſo long as Chriſt ſhall be Preached, and men ſhall believe on him through their word, of whom Chriſt ſaith, *Mat. ult. ult. and lo! I am with you alway even to the end of the World*: So that Chriſt Jeſus is the *ſame yeſterday and to day, and forever*; And all that are juſtified to day, as well as all that were juſtified yeſterday, and all that ſhall be juſtified for ever, *i. e* to the end of the World have been, are and ſhall be ſtill juſtified by the ſatisfaction, merit, vertue and efficacy of Chriſts Death, declared by his Reſurrection; who was *the Lamb ſlain from the Foundation of the World*. Rev. 13 8. as all the ſacrifices, types and prophecies did there concerning him, that he ſhould be ſlain and riſe again, and in that reſpect was both the Goat for our Sin Offering or Sacrifice, and likewiſe our Scape-goat, let go and eſcaped from Death (when he had born our Sins) I ſay let go and eſcaped by a glorious Reſurrection: and ſo as the Lamb of God did bear away, or take away the Sins of World, *John* 1. 29. Did bear or carry them away into a Land of forgetfulneſs, *i. e.* where none of them ſhall be remembred.

And thus far we do affirm and conſent concerning the juſtification of the whole Church of Gods Elect from the death of Chriſt, *i. e.* from and upon the ſatisfaction, merit, virtue, and efficacy of his death; and that none are juſtified or have redemption but through his blood, and faith therein, for the propitiation of their Sins: as Rom. 3. 25. *whom God hath ſet forth to be a propitiation through Faith in his blood, to declare his Righteouſneſs for the Remiſſion of Sins: and* v. 26. *to declare, I ſay, at this time his righteouſneſs, that he might be juſt, and the juſtifier of him which believeth in Jeſus.*

Neg.

Neg. But as concerning the Doctrine of Justification from the time of Christs Death and Resurrection more or rather than any other time; or that the Church of Gods Elect are justified from the time of Christs Death or Resurrection; we do utterly deny and reject, and say the justification of his Body the Church doth no more commence from, or depend upon the time of his Death and Resurrection than upon any other time before or after: for,

1st. If the justification of Gods Elect did commence from, and depend upon the time of Christs Death and Resurrection, so that they were not, nor could be justified before that time, then all those that were fallen asleep in Christ, before the time of Christs Death and Resurrection are perished, as 1 *Cor* 15. 18. *Then they also which are fallen asleep in Christ are perished.* The Consequence is plain and invincible; for if they were not justified their Sins were imputed and not forgiven, and if so, then they died in their Sins and so are perished as *John* 8. 12. *If ye believe not that I am he, ye shall die in your sins*; and this is eternal perdition, or to perish for ever; if they were not justified, they were not righteous, righteousness was not imputed to them, and so they neither did nor could inherit the Kingdom of God, as 1 Cor. 6. 9. *Know ye not that the Unrighteous* (or Unjustified) *shall not inherit the Kingdom of God?* And so *Abel, Enoch, Noah, Abraham, Isaac,* and *Jacob, Moses* and *Samuel,* and all the Prophets until *John* are perished and excluded out of the Kingdom of God: yea, *John Baptist* also is perished, and good old *Simeon* that took the Babe in his arms and blessed him, and said, *Lord, now letteſt thou thy Servant depart in peace according to thy word,*

for mine eyes have seen thy Salvation, Luke 2. 29, 30 and *Anna* the Prophetess also, *v.* 36. are perished. For all these died before the time of Christs Death and Resurrection, as is most plain and manifest: But now these are not perished, but were justified by Faith in their Life time, and blessed in their death, and live now unto God eternally in the Mansions of Heavenly Glory: and for all this we have a sure word of Prophecy. *Abraham* lived 430 years before the Law of *Moses*, and above 2000 years before Christ came in the flesh, and 30 years more before Christs Death and Resurrection, and yet was as much justified by Faith in Christ as any man ever since, or that will be to the end of the World, and so were all the rest aforementioned; and therefore justification is not reckoned from the time of Christs Death and Resurrection, seeing all these were justified so long before that time.

2. Then Christ himself is found a false Witness, who came from the bosom of the Father, and could declare and did declare the truth, as *John* 1. 18. I say then Christ himself is found a false Witness who testified of *Abraham*, *Isaac* and *Jacob*, and all the Prophets to be in the Kingdom of God, Luke 13. 28. *There shall be weeping and gnashing of Teeth; when you shall see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God, and you your selves thrust out:* Now who are these, ye and your selves? these are many such as lived in and after the time of Christs Death and Resurrection, and great Professors too, as appeareth *v.* 26. When *they shall say we have eat and drank in thy presence, and thou hast taught in our Streets*; and also in that parallel place, *Mat.* 7. 22. *Have we not Prophesied in thy name? and in thy name*

name have cast out Devils? and in thy name have done many wonderful works? all which must be after the time of Christs Death and Resurrection, for the Spirit was not given for these extraordinary works and miracles till Christ was glorified; and yet saith Christ ye shall see *Abraham*, *Isaac*, and *Jacob*, and all the Prophets in the Kingdom of God, and ye your selves thrust out: so that those that lived before the time of my Death and Resurrection, as *Abraham*, *Isaac*, and *Jacob*, and all the Prophets, ye shall see them hereafter, when that day shall come which revealeth all things: ye shall see them in the Kingdom of God, and ye your selves, who lived, professed my name, Prophesied and did miracles in my name after the time of my Death and Resurrection, ye shall see your selves thrust out: and though you cast out Devils in my name, yet ye did not cast him out, nor was he cast out of your own hearts. But Christs Witness is most true, and will be found so at the great day; therefore let men take heed how they make him a Liar, who is Truth it self; for certainly Christ did not bear false witness, when he testified to the Sick of the Palsie, Mark 2. 5. *Son, thy Sins be forgiven thee*, and when he testified in the House of *Simon* concerning the Woman that was and had been a great Sinner, when she washed Christs feet with her tears, and wiped them with the hairs of her head, and brake so costly a Box of Ointment and poured it upon his head, that all the room was filled with the odour thereof: I say when he testified to *Simon* and all that were in the house concerning her, Luc. 7. 47. *Wherefore I say unto thee; her Sins which are many are forgiven, for she loved much*: and when he testified to her, *v.* 48. *And he said unto her, thy Sins*

are

are forgiven: Forgiveneſs of Sins is juſtification, and they had Faith in Chriſt wrought in them; for *Mark* 2. 5. *when Jeſus ſaw their Faith*, and *Luke* 7. 50. *And he ſaid to the Woman, thy Faith hath ſaved thee*; and yet the time of Chriſts Death and Reſurrection was not yet come; ſo that juſtification and Salvation through Faith in Chriſt was as ſure and certain, and as full and compleat to them that believed before the time of Chriſts Death and Reſurrection, as ever it was to any ſince or ſhall be to the end of the World: therefore the juſtification of Gods Elect is no more dated or doth commence from the time of Chriſts death, than from any time before or after.

3. If the juſtification of Gods Elect ſhould commence and bear date from the time of Chriſts Death and Reſurrection, then thouſands of Gods Elect that were Born, were Converted and called, and have believed on Chriſt ſince the time of Chriſts Death and Reſurrection, in Ages and Generations until now, were juſtified before they were Converted and Called, before they receiv'd the Spirit by the hearing of Faith, before they believed God or his word, before they had any Faith wrought in them; for they were juſtified from the time of Chriſts death, according to this Doctrine; ſo that they were as much and as truly juſtified in their unbelief, impiety, unregeneracy and enmity, as ever they were or came to be juſtified afterwards when they believed and embraced Chriſt, which is moſt contrary to the Scriptures, *Acts* 13. 38, 39 *Rom.* 4. 23 *Epheſ.* 2, 11, 12, 13. and *Rom.* 8. 30. *Whom he called, them he alſo juſtified.*

Paul, when *Saul* a Blaſphemer, Perſecutor, and Injurious, was as truly juſtified as *Paul* when called

called, a Convert, a Beliver and a Preacher of Jesus Christ, contrary to the Scriptures, 1 *Tim.* 1. 13, 14, 15, 16. and *Acts* 22. 16. For *Saul* continued Unconverted, Uncalled, a Blasphemer, a Persecutor, and Injurious, Ignorant and an Unbeliever long after Christs Death and Resurrection; and yet according to this Doctrine must be justified when he lived, and continued in impenitency and unbelief and disobedience till that time; yea and all those *Corinthians* mentioned, 1 *Cor.* 6 11. *And such were some of you: But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus; and by the Spirit of our God.* Now look back into the 9. and 10. *verses*; *Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God: And such were some of you.* Plainly implying that when ye lived in these sins uncalled, unconverted, impenitent and unbelievers, then you were not washed, nor sanctified, nor justified; but now since you were called, and converted 'tis otherwise with you than it was before: *But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.* Ye were not justified before, but now ye are justified in the name of the Lord Jesus, *i. e.* since ye believed on that name; then ye were not washed, nor sanctified while ye wallowed in the mire of these sins, but now ye are washed, ye are sanctified by the Spirit of our God: Therefore they were not justified from the time of Christs death and resurrection, but from the time of their calling to Faith in Christ who dyed and rose again long before.

And

And that this muſt be the true ſenſe of the Apoſtle, appeareth in that he tells them, *but ye are juſtified in the name of the Lord Jeſus*; He thereby concludeth and that truly, they were not juſtified before; though the time of Chriſts Death and Reſurrection was paſt before.

And thus have we finiſhed alſo the tryal of this ſecond Opinion or Doctrine of Juſtification from the time of Chriſts Death and Reſurrection, and find it not to be a true Doctrine; a Doctrine not of God.

All therefore which now remaineth to be done, is to ſhew and aſſign the true time and ſeaſon of Gods Juſtifying his Elect; and from whence the truly juſtified perſon may humbly date his own Juſtification according to the holy Scriptures, and have the ſeal of God in the true witneſs of his holy Spirit in the word for the proof it.

Laſtly therefore, The due time and ſeaſon of Gods juſtifying his Elect, through Faith in his Son Jeſus Chriſt, according to the Scriptures, is the time of their reſpective believing, embracing, receiving and entertaining Chriſt; Chriſt in the promiſe, or the promiſe in Chriſt: for *all the promiſes are yea and Amen in Chriſt*, 2 Cor. 1.20. Not a promiſe alone without Chriſt, for that is to be ſuſpected; the promiſe when given by the Father, and applyed by the Spirit is never alone or ſeparate from Chriſt, but always in Chriſt and together with him: Even as *Abraham* is ſaid to have received the promiſes when he offered up his only Son, *Heb.* 11.17. But *Abraham* did not receive the promiſe, or promiſes alone, *i. e.* without Chriſt, the ſubſtance of all the promiſes; but he received the promiſe in Chriſt, or Chriſt in and through the promiſes. For as God made no promiſe of Eternal Life out

of

of Christ, but in Christ and through him, so we can receive no promise or promises of Eternal Life and Salvation but in Christ, and Christ in and together with the promise. And therefore *Abraham* is said to have received the promise of God in Christ, as God gave it to him, so he received it in Christ; as *Gal.* 3.16. 17, 18. He therefore that believeth with a justifying and saving Faith, receiveth Christ in the promises, and embraceth not the promises alone, but Christ in the promise: and therefore union with Christ, and receiving Christ into the heart, and promises, and all things else together, is the true Faith of Gods Elect, and the Faith of the operation of God, as 1 *John* 5.11, 12. *This is the reward that God hath given to us, Eternal Life, and this Life is in his Son: He that hath the Son hath Life; and he that hath not the Son of God hath not Life*; and *Joh.* 1.11, 12. *He came to his own and his own received him not. But to as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name.* So that in short, Faith is receiving Christ, and without Christ be received there is no believing, and where there is no believing there is no justification.

The true time therefore of God's justifying his Elect, is the time of their believing, *i. e.* of their receiving and embracing Christ; then, and not before, and thence ever after God doth justifie his Elect: And they may from thence date the time of their justification according to the Scriptures. As it was with *Abraham*, so it is with all the Children of *Abraham*; as it is written again and again; *Abraham believed God and it was counted to him for Righteousness*, Rom 4.3. Now from the time that *Abraham* believed God from that time was he justified and ever after; even so it is with all the

the Children of *Abraham*; as, *Rom* 4. 23, 24, 25. *Now it was not written for* Abrahams *sake alone that it was imputed to him, but for us also to whom it shall be imputed: If we believe on him that raised up Jesus our Lord from the Dead; who was delivered for our Offences, and raised again for our Justification.* Now therefore Christian, the time of Gods imputing Righteousnes to thee, and justifying thee in Christ; is not the time of Christs dying and rising again, but the time of thy believing on him and embracing him by Faith in thy heart who was deliver'd for thy offences, and raised again for thy justification.

And to produce this Faith in thee, and this believing God as *Abraham* did; these three things must necessarily concur, all which did concur in the Faith of *Abraham*: as namely,

1. There must be hearing; The word of God must be truly preached to thee, and thou must hear it. or there neither is, nor can be this Faith that justifieth; as, *Rom* 10. 17. *So then Faith cometh by hearing, and hearing by the word of God*; and as *v.* 14, 15. *How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a Preacher? And how shall they Preach except they be sent*, i. e. sent of God? And thus God himself Preached the Gospel to *Abraham, Saying in thee and in thy seed, shall the Families of the Earth*, or Nations, *be blessed*, as, *Gal.* 3. 8. compared with *Gen.* 12. 3. and *Gen.* 22. 18. So then *Abrahams* Faith came by hearing Christ Preached.

2. The Spirit of God must be given of God to thee, and received of thee by hearing the Faith or Doctrine of Faith Preached, as *Gal.* 4. 2. Without which thou canst not receive the Spiritual things

things which the Goſpel Preacheth, but they will ſeem fooliſhneſs to thee becauſe they are Spiritually diſcerned, 1 *Cor.* 2. 13. 14. and 1 *Cor.* 1. 21, 22, 23, 24. *Joh.* 6. 44. 45. and again *verſe* 60 — 66. The word preached I ſay, will never be rightly underſtood till God by his Spirit openeth thy Heart to underſtand, as *Luk.* 24. 45, 46. *Acts* 16. 14. And thus God opened *Abrahams* Heart to underſtand the Goſpel or the promiſe in Chriſt preached to him by the gift of his holy Spirit.

3. This Faith muſt be wrought in thee by the ſame Spirit, for this is *the Faith of the operation of God*, as *Col.* 2. 12. *The gift of God*; as *Eph.* 2. 8. Produced by the exceeding greatneſs of his power, as when he raiſed Chriſt from the dead; *Eph.* 1. 17, 18. *Which was done by the power of the Holy Ghoſt*, Rom. 1. 4. Rom. 8. 15. And thus was *Abrahams* Faith wrought in him and it was given him to believe, his Faith was not of himſelf, but was the gift of God; otherwiſe *Abraham might have had whereof to boaſt, but not before God*; as, *Rom.* 4. 2, 3.

And thus *Abrahams* believing God, was as much of the Sovereign will of Gods grace and favour to him, as his imputing Righteouſneſs to him upon his believing. And thus it is *not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.* So it was with *Abraham*, and ſo it is with all the Children of *Abraham*; and the Lord grant it may be ſo with thee: *Abraham belived God and it was counted to him for Righteouſneſs.* That was the time of Gods juſtifying him through Faith in Chriſt; do thou believe God as *Abraham* did and it ſhall alſo be counted to thee for Righteouſneſs, and this ſhall be the time of Gods Juſtifying thee through Faith in his Son Jeſus Chriſt: Even then when

when all theſe things concur in thy Faith, as they did in *Abrahams*. 1. The hearing of Faith or the word of Faith preached to thee: 2. Gods giving and thy receiving the Spirit through this hearing of the Faith Preached: 3. Faith wrought in thee by the ſame Spirit to receive Jeſus Chriſt: This time I ſay again, and no other is or can be aſſigned according to the holy Scriptures for thy Juſtification in Gods ſight. When this Faith cometh into thy Soul, then cometh this Bleſſedneſs of thy Juſtification, whether it be in Circumciſion or in uncircumciſion, *Rom.* 4. 8——12.

Δόξα ἐν ὑψίστοις Θεῷ.

FINIS.

ADVERTISEMENT.

BY the inadvertency of the Printer theſe few Errata's have happened in the firſt ſheet of this Book. In the reſt more care has been taken, ſo that there are no faults but what are unavoidable. In Page 3. of the firſt Epiſtle, Line 15. for *did* Read *do*. in p. 4. l. 2. for *works*, r. *words*. l. 14. r. *did then*. in p. 5. l. 17. for *fiery*, r. *feirce*. in p. 13. l. 29. r. *the Kingdom*. in p. 4. of the 2d. Epiſt. dele the 42. *ver.* of *Mar.* 9. & r. 41. in p. 6. l. 17. r. 2. *v.* of *Rom.* 6. in p. 7. l. 19. r. *into the City*.

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